

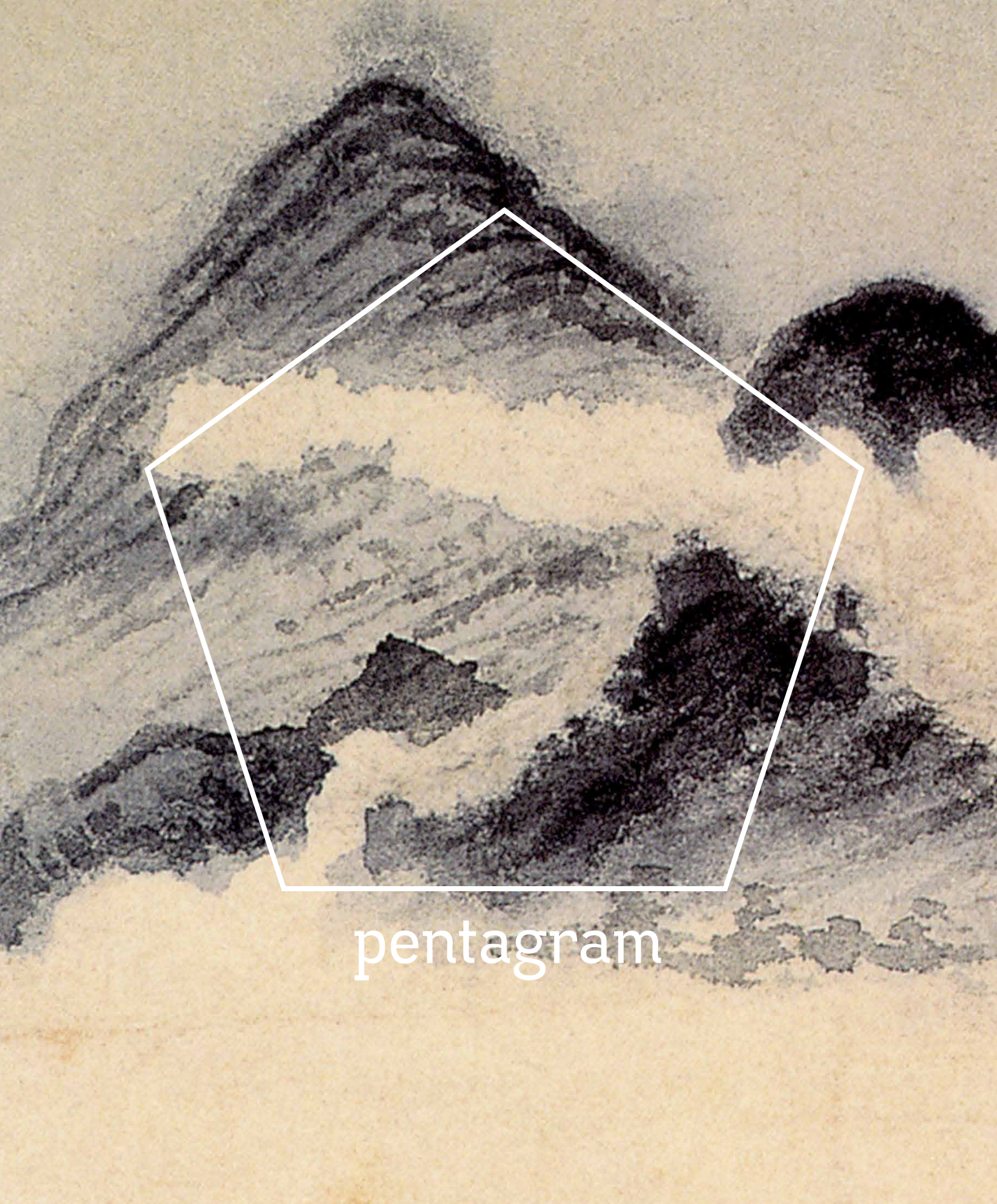
2019 number 4



pentagram

Lectorium Rosicrucianum

The Ode of Hermes to the Pentagram



Volume 41 • 2019 number 3

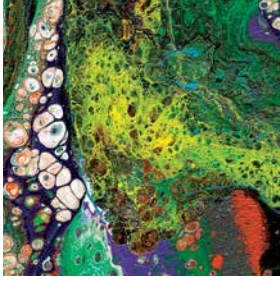
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Every good end has a new beginning ...

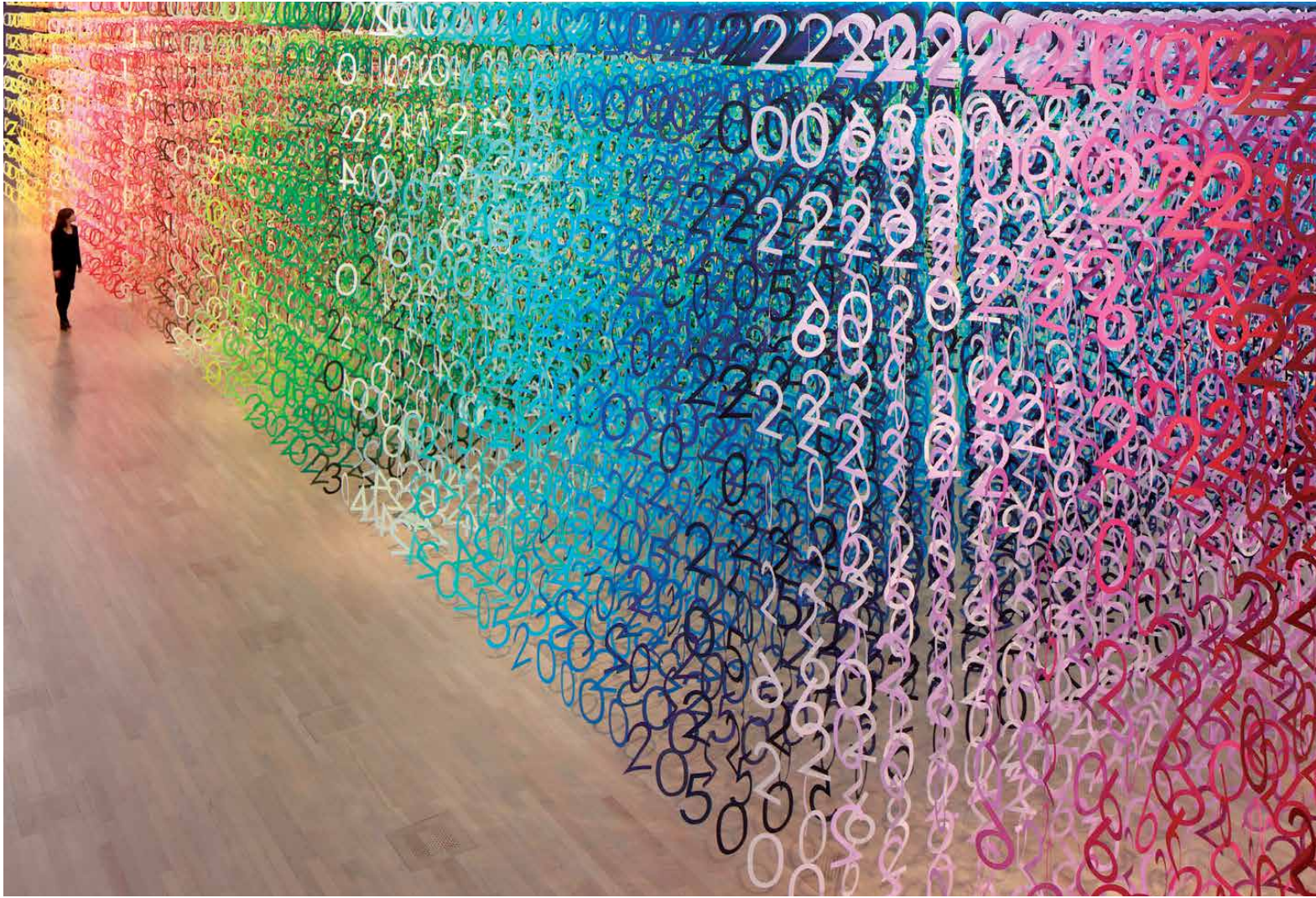
1979, forty years ago. The Lectorium Rosicrucianum started from the Netherlands with the publication of an international magazine, Pentagram, Pentagramme, Pentagrama, and so on. More and more languages were added as the School expanded in Europe and beyond, but the source of the magazine was the Netherlands, the mother country, where the School began.

Now, forty years later, the accent is different. The apprenticeship in all those countries has deepened, international cooperation – flashing every day on the electronic highway – has intensified and has matured. A different form was needed. That is now the digital magazine www.LOGON.media. Immediately readable in the farthest corners of the world. Articles are supplied from all fields, placed centrally on the web in English, and every country can translate to their own insight and needs. So one international source. That is what fits with this time. If you see on the last day of an international childhood or youth conference how really everyone is exchanging phone numbers, you know how the contact around the world is becoming increasingly intensive. LOGON also bears witness to this. There are countries for which the digital form is the only possibility, while countries like the Netherlands have the luxury of being able to make a printed version, and the first issue of 2020 in printed form will be the first LOGON in Dutch!

So farewell to Pentagram. In this last issue you will find a homage to the three founders of the modern Rose Cross, the Leene brothers and Catharose de Petri, and an alternation of interesting, moving, tranquil, sparkling, but also contemporary, staggering and eye-opening articles. As always, the editors wish you an in-depth reading experience, and would like to meet you in Logon in 2020.



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Where there is suffering, The Good is certainly absent. Where The Good is, there is certainly no suffering whatsoever. Wherever day is, there is not night, and wherever night is, there is no day. That is why The Good cannot dwell in what has been created, but only in the non-created.

Hermes

World Images gives impressions of the work of Emmanuelle Moureaux (1971). The originally French artist is known for her concept of "100 colors" in her designs. To mark the tenth anniversary of the National Art Center in Tokyo, she has transformed the museum's 2000 m2 into one large space and filled it with her large installation "Forest of Numbers". The installation is a symbol for the next ten years of the museum; per section, the figures always represent the relevant future year (2.0,1.9; 2.0,2.0; 2.0,2.1; et cetera).



CAMP CLOSING
WORDS OF ONE
OF THE FOUNDERS
OF THE SPIRITUAL
SCHOOL

The power of Z.W. Leene

In the first period of the Spiritual School, the driving force was Z.W. Leene (1892-1938). He was a man who was clearly destined to shape a great work. Embedded in a Christian upbringing and his fire kindled by Professor A.H. de Hartog in the spring of 1924, he and his brother Jan Leene – later known as Jan van Rijckenborgh – came into contact with the work of the Rosicrucians as it had been formed by Max Heindel. There he found the deepening and the goal that he had been looking for in his young life, together with his brother.

It was in particular his inspiration and spirit power that in 1930 caused Catharose de Petri to decide to reinforce the work. From that fiery initial power, the Lectorium Rosicrucianum was created in 1946.

Therefore, in this latest edition of Pentagram, a homage to the three founders of the Spiritual School, the first one to be a reflection of Z.W. Leene.

We now want to close our camp on the evening of this radiant day, at the end of these five radiant weeks. Friends, we are grateful – our heart is filled with deepest gratitude. We came here with the conviction that we would again receive a spiritual struggle in order to draw the eternal values towards us. We came here with the conviction that we would have to fight for each and every understanding. However, we did not know that the truth would be poured out so richly over us. That is why great gratitude fills our hearts

because we have again been given the opportunity to fathom this truth deeper. The many talks that have been held this week and the ensuing results now give me again the confidence of being fulfilled with great joy. The earnestness as testified during this week is a proof of the seriousness with which all of us are striving. There was something in our camp during these weeks that made us feel like the firstborn ones – the first to witness Jesus Christ in the world. I have been pondering on this during these weeks, how this seriousness was caused. And I cannot find a different explanation. We all feel more or less “raised from the dead” –

the spiritual death. We were inspired to accept the consequences of our inner knowing. We all feel – more or less unconsciously – as called ones, to testify later on of the truth that we carry in our hearts. That is the basis of our seriousness, and we are happy herewith, because we know that the world will soon need our seriousness and our knowledge. May God grant that the Primordial Light of the essence of God has wiped out the remains of our darkness. . Then your presence here has not just been a vacation.

Well, friends, it is eternity that we seek – and it is eternity that must be confirmed in time. That is why we should not stand still by the line of historical facts, but try to dive deeply into the essence of things in a vertical direction. That is how the cross is formed by human beings. Eternity is the Self that flashes through all superficiality of temporality.

Where eternity subsides over time, there, the cross is born. Where we struggle to establish eternity in time, delving into

this mystery of God, we become cross bearers. There is no other way. For according to our personality we have emerged from time. Well, let us be a brave cross bearer. And I would like to repeat this morning’s word and again ask you:
Are you prepared?
If you are prepared, have you understood the One Way that you have to go?
In fact, going the One Path was our only subject during this entire camp period. Christ is the One Way.
The Life Converter.
The Life Principle.
The Beginning and Ending of all things.

Without Christ, no Rosycross has any value; Christ, the breath of our mentality, the power sprouted from God. Born subconsciously by the natural instinct, through the will of the father, this power must continue to break out into the fiery tongues of flame on the day of Pentecost; where Christ is testifying through the children of men who have accomplished it. Those who have actually done it are “the perpetuators of the Word,” they are the ones who received wisdom. No historical knowledge can lead us

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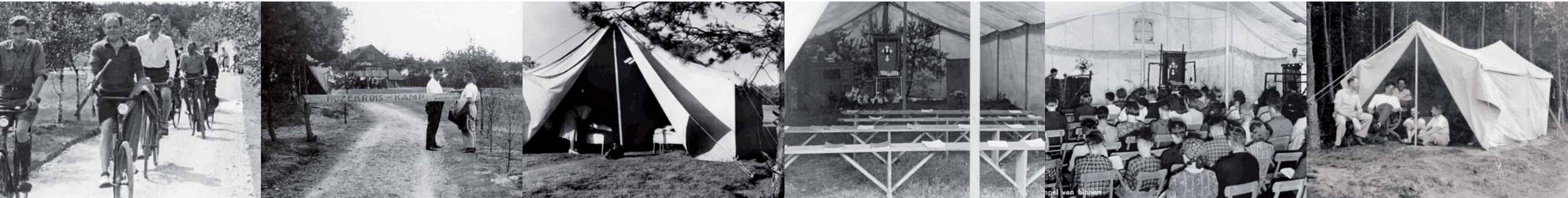
towards this act. No criticism is able to break this event of salvation, this birth of salvation. You will have to accept Christ, you have to reflect upon it as the second life principle:
Born as to nature
Reborn as to the spirit.

If all the work here has succeeded in showing you this, well friends, then we know that your preparedness for the world will be a blessing. Then we know that your struggle along the steep path can be accomplished without hazard. If you have experienced this and if you can live from your life principle, then feel free to be (called) a Rosicrucian. Because this Christ science will guide you through the conflict that it raises in your being, inspiring you to humbleness. We would like to conclude with these words:

Those who know Christ are modest because they have become acquainted with divine science – the abstract thinking that demolishes all bluff of the natural person. Let us in this humility, in this submission to God’s eternal Truth continue further on the Path. Only then are you the friend of the people who have met God. We have no more to say to each other.

Stranger, traveling towards the Father’s house of the Spirit.
Are you prepared?
Then be the friend of men in truth. May the roses bloom on your cross, on this path of the cross. ★

Z.W. Leene,
7 & 15 augustus 1935



Impressions of the conferences held at “de Haere” in the year 1935

The cleansing of the heart sanctuary

The time has come when mankind can now unfold its present inner state. The culture of goodness and physical and spiritual culture have not brought mankind one hair's breadth further on the path of liberation. This is proven without a shadow of doubt by the enormous chaos into which mankind has fallen. There is no question as yet of a true elevation. One doesn't need to look too far for the causes of this development as these become evident as soon as one observes things as they really are. The divine force of love must be able to project itself through the manifestation of form, but unfortunately this is nearly always absent. It is only when this force animates man, that illumination and salvation can make themselves known through man's being. Then all false thought-images and illusions disappear into nothingness. Renewed blood can flow only when it is pumped by a sense of truth and nourished by a dynamic will.

Today’s circumstances teach man to realize that inevitable natural laws do exist. Due to cosmic changes, present day mankind is placed before the awakening of possibilities that are superior to our nature and which can manifest themselves as renewed life, but on the condition that mankind accepts to learn to respond harmoniously to these higher life vibrations. That is why it is necessary that you pull yourself out of the grave of your own making. You can only do this once you have freed your consciousness from that grave. Before that time one cannot speak of a force of love, of an awakened being, of an inner impulse that reflects itself in a new life. The sublime man of light will only be able to radiate in his life field when he has assured himself of the true bread of life. It is only then that he is able to spread in his own life the inner manna which he can obtain by applying the law of neighbourly love. It is only then that the light being is erected in the heart of his sanctuary and his life can radiate as light. These are beautiful and elevated words which have nothing to do with you as long as you are fully chained to matter, grovelling in the mire, in crystallisation and in the consuming fire. So we can safely assume that presently your temple is only a temple of moving images. There can be no divine love of truth in the true meaning of this word in dialectical man. In and through dialectical man there is only imitation, a copy of what can perhaps one day be true. The life of man has degenerated into the mists of illusion as the false glow of the enchanted darkness holds him in its grip and hypnotises him.

A stream of false satisfaction holds animal man tight so as to prevent him from awakening from his sleep of death. Imprisoned in this murderous state, humanity goes its way through matter with a totally closed heart. That is why it is impervious to any reaction to the light impressions that stream out of the divine forces of love. In this process of continuous death you are thrown to and fro. You will have to die – and there can be no other way – as you yourself have created this monstrous being in your dialectical respiration field, unless you open the eastern portals to let in the light impressions which can then fulfil their task. In turn, armed with the magical staff of the awakened divine power of consciousness, you will be able to descend into your own caverns of hell. This descent will be decisive as to whether your magic staff lives and vibrates sufficiently to ensure your return journey to the lost Paradise. For this process to succeed, the source of your life, among others, must function in the correct manner. The following is always valid: “work for your own salvation”. Work at your own illumination. For this to happen you have to know yourself. It is only then that you will be able to free yourself from the illusion of this corrupted world. In order to make this way of development clear to you, we shall begin from the point of origin: the heart. This is the central point of the spiritual consciousness. The heart is the central sun around which your whole life turns. You probably know that the heart has seven cavities: four lower and three upper ones. We can assume that the four lower cavities relate to the fourfold nature of the human body. The three upper cavities are related to the threefold ego or the nucleus of dialectical conscious-

Pages 8-9:
Concrete Swell
© Hugh Hofland

Due to cosmic changes, present day mankind is placed before the awakening of possibilities that are superior to our nature

ness. Man has therefore a sevenfold heart that corresponds totally with his seven nuclei, which are all present in his microcosmic being. In each heart cavity we find an organ that can be compared to a convolution of the brain. You know what we mean by a convolution of the brain. It is an organ with a certain activity of the consciousness and from which a particular activity of the consciousness emanates. This organ in turn corresponds to the pineal gland that is to be found in the top part of the head. When the sevenfold heart radiates from out of a cleansed blood state it can be compared to a rose or a holy seven-petalled lotus. The sevenfold heart appears also in the story of the Buddha who retired to his sevenfold cave. This refers to the sublime man, Buddha, who has raised himself up in the sevenfold heart of his sanctuary so as to radiate his life as light. Think here also of the stable where Jesus had to be born. Jesus is the God-man who is born under the radiation of the seven stars of the Stable constellation appearing in the southern hemisphere. Consider here the heavenly man, the only one who can enter into his sevenfold microcosmic being with its seven solar nuclei. We also find seven cavities in the brain. They are to be seen as the gateway to the heart. Three cavities have the function to illuminate the threefold nucleus of the consciousness while the four others illuminate thinking, desire, life

and the corporeal state; the final result being in the service of the one central spirit. Just as the heart is the central point of the spiritual consciousness, the head is the central point of the rational faculty and the consciousness of understanding: “That which the head does not desire, will not enter the heart”. And so the idea is received by the head. But now it will depend on your inner respiration system how this received idea is transmitted to the heart sanctuary, as the lungs are to be found between the head and the heart. We would like to call the lungs ‘the messenger’, as it is via the small blood circulatory system that both the head and the heart are fed with indispensable life substances. The right lung has three chambers while the left lung has two. In view of the functioning of the lungs this is certainly not a coincidence. Nobody will dare to suppose that their breathing system functions correctly and in a harmonious fashion, and so we can immediately indicate that the first lung chamber supports a faulty life basis, the second a faulty corporality, the third a faulty expression of life, the fourth a faulty result of life and the fifth lung chamber a faulty thinking process.

So we come to the purpose of this article: the importance of the cleansing of the heart sanctuary. By virtue of the respiration system an exchange takes place between substances in the blood with those in the air and vice-versa.

The blood releases carbon dioxide and vapour into the air, while oxygen, ethers and spiritual forces are absorbed from the air. The blood in the vessels is continually being re-oxygenated. The lung arteries take out blood that is lacking in oxygen while the lung veins reintroduce oxygen-enriched blood into the heart. It is not only the blood that is refreshed; used air in the lungs is also continually replaced with new air through the breathing process. We do not want to expand on this; if someone is interested, he can check a biology book on it himself. It is important for a pupil of the Spiritual School to know that as well as air, ethers are also in- and exhaled during breathing. Deep breathing allows for the transfer of about five litres of air. During

The values of your life are to be found in the absolutely human values

.....

normal breathing about one half a litre is transferred. The lungs contain a constant amount of about three litres of air and ethers.

This means that by each inhalation and exhalation only a part of the atmosphere of the lungs is replenished. The rest of the remaining air is then mixed with a small amount of fresh air.

Every human being has an in- and exhalation system. In this way God’s love force and light are also absorbed.

Spiritual and etheric forces (of the Christ) enter via the lungs which are filled with the air we breathe. Theoretically speaking, we should then also breathe out his force, his love and Light. If man were really in a state to transform the inhaled divine forces in a correct manner by way of his blood vessels, then what he breathed out would also be clean and full of love and his behaviour would also conform to this.

Yet reality teaches us that each person assimilates and breathes out these forces according to his inner state of being and related to the state of his more or less cleansed blood state. So it is not what enters the mouth that defiles man but what comes out of his mouth, as that gives a true picture of his present state of being.

The Spiritual School is completely orientated to lead mankind to the renewal of the heart. The Spiritual School attaches importance to its task of leading the consciousness of the pupil to the understanding of the correct manner by

which to assimilate divine ethers, this being the fundamental condition for all renewal.

The pupil is then inwardly grateful for the enormous grace that such ether concentrations can develop in the constellation of his respiration field. He is equally grateful to see clearly that it is only the action of these concentrated ethers which can touch the heavenly solar nucleus of his microcosm.

The Spiritual School continually points out to its pupils the activities of these pure ethers and attaches great importance to it that its pupils have a clear notion of these. This is because ultimately the total sevenfold sphere of activity of man revolves around and is the service of the dormant heavenly man.

But... when your inferior blood circulation system which is controlled by the pulmonary system cannot assimilate the necessary forces, because the purification of the blood has not reached the required limit – it is tragic to say so – all your good understanding and consciousness of cosmic things and the feeling of enormous grace which you receive, are not worth the least bit!

This is because the medulla oblongata which is to be found behind the cerebellum and is the door between the head and the heart, will link you with the divine knowledge from the universal life only when you have established the correct link with your heart which radiates from your sanctuary as a seven-petalled rose.

This link takes place only when your lung system has reached a pure fivefold, functioning state. A completely harmonious collaboration has to come about between the head and the heart. The medulla oblongata will function correctly when its vibration level agrees with the level of the sevenfold vibrating heart and the sevenfold enlightened head has torn aside the veil of Isis. In this way a conscious link with the universal life is realised.

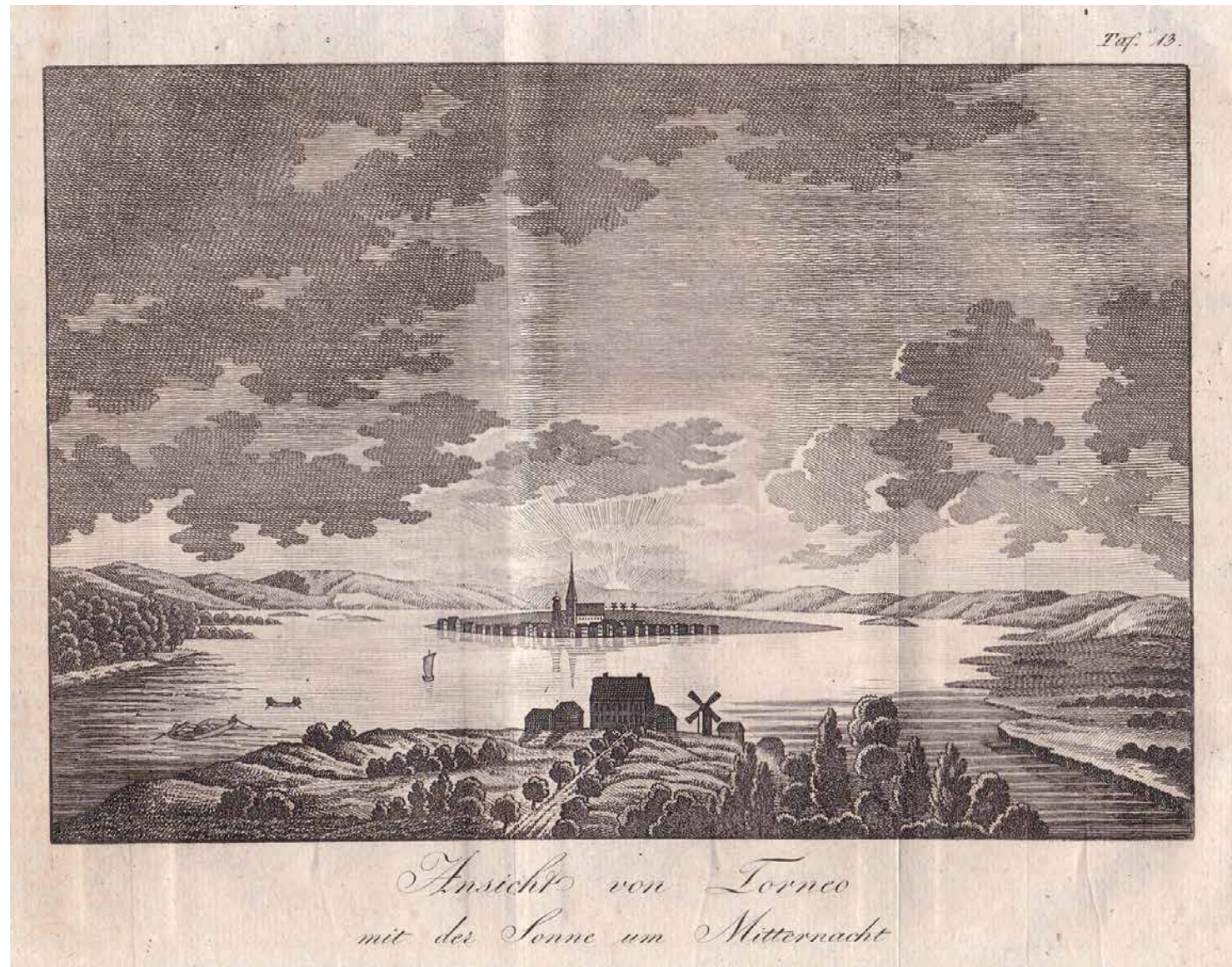
What is important now is that you have clearly understood that if your ardent desire is to walk the path of liberation, the purification of your heart becomes a condition related to all your actions. This purification becomes a fact only as a result of a sanctified and pure life: in deed and in truth!

We cannot prescribe any particular way for you. Also, it is not for everybody to remain on the rarefied heights of a serene life. For many the path often leads right through the troubled etheric clouds of past life.

But those who, through total effort receive the help of the Great ones, will be able to advance in the serene life and will be able to purify their respiration system more easily than those who still have to assimilate this perishable life.

Let this penetrate through to your consciousness: where your treasure is there your heart will be also. In other words: if the values of your life are to be found in the absolutely human values radiating from Jesus the Lord (that is: your soul) – and you demonstrate this as a reality of your life! – then the subhuman can no longer harm you and will depart. May you soon experience, in the midst of decay, the peace and the ecstasy of this new state of being in the temple of your own life.☸

The secret of the Midnight Sun



“Seeing the sun at midnight” – this mysterious symbol appears within the teachings and scriptures of different cultures and times, when a certain state of awareness or a certain state of initiation is reached. It expresses an inner vision and at the same time represents a new life reality, which at a given moment is entered by the person on the path.

The miraculous blossom in the Nôhkun

At first glance, these descriptions can come across as an incomprehensible mystery. But it is also possible that the power hidden in the symbol generates an inward echo, surpassing the mind. In order to provide some clarity, we investigate three examples from a large number of traditions.

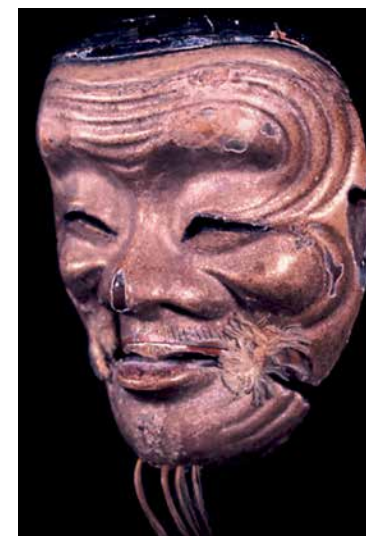
The first example brings us to Japan. There, “seeing the Sun at midnight”, is connected to the ancient theater art of Nôh (Nôh = “skill, art”), which contains Taoist and Buddhist teachings. This art is about the perfect portrayal of the essential, and the perfect experience of beauty by the eye and the ear. It is not about the individual performance of the artist. In “Kadensho”, a manuscript from the fifteenth century, master Seami describes the essence of this art:

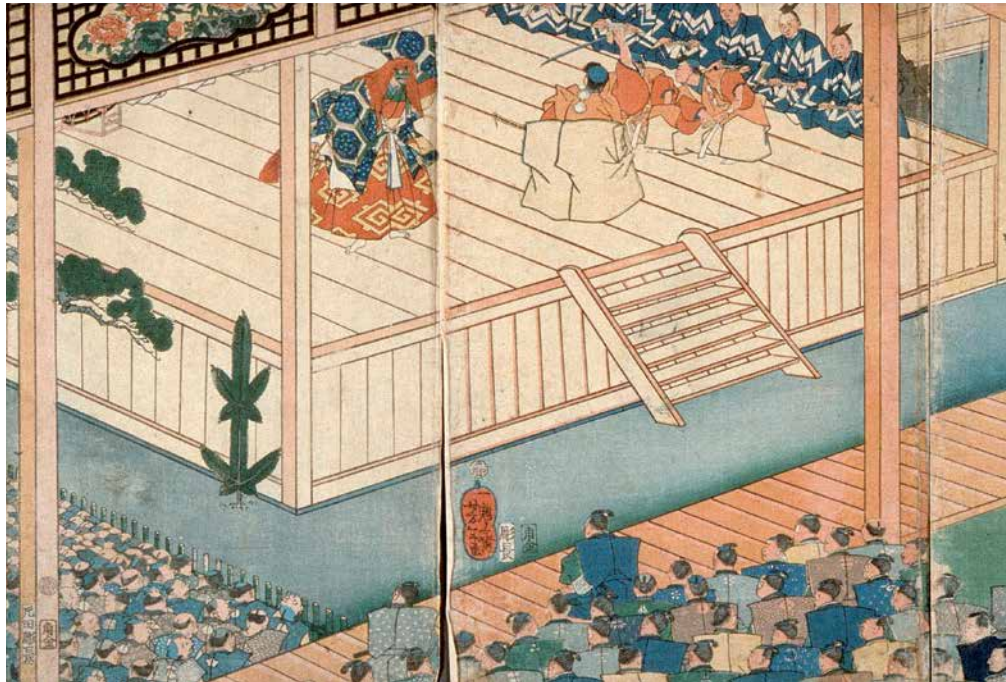
‘In the “Secrets” it is as follows: As art softens people’s feelings and moves the heart of the noble and the insignificant, one can increase blessings with it and also prolong life. If this art is really mastered, its usefulness will be proven in all areas¹. (...)’

However, if the actor relies on his skills in blind trust, in the illusion of being able to multiply “blessings,” as the worldly pursuit and the desires in his heart tell him to do, then this is the first cause for the decline of his art².

The Nôh art requires an inner nature that is free of desire. The most important thing for the actor is “obtaining the bloom”, a secret that can only be unlocked from within and must also be inwardly cherished. Regarding this secret of flowering: Through secrecy, the flowering can be maintained, it will disappear if it is not kept secret. Knowing this is considered the most important thing for flowering. In the schools, all arts and sciences con-

Left: Nineteenth century image of the midnight sun in Torneo, Finland
Below: The oldest known Noh-mask.





Left: Master Yoritomoku visits a Nôh show. Nineteenth-century Japanese engraving. Right: Contemporary Poster for a Nôh-performance.



tain aspects that are secret, because the people are aware that secrecy involves important possibilities. When one eliminates the secrecy, then usually nothing is left. And whoever now believes that secrets are therefore becoming superfluous, only proves that he does not know the mighty workings of secret doctrines³.

In “Kyûi – Shidai”, a later document, Master Seami talks about inner maturity with regard to Nôh art. Nine steps lead to flowering, and “Seeing the sun at midnight” belongs to the top three steps, as does the quality of the miraculous bloom “In Shiragi the sun shines bright at midnight”.

Miraculous means: impossible to be expressed in words and not to be captured by the consciousness. The sun at midnight cannot be described in words either. ⁴

The “Golden Donkey” of Apuleius
This second example leads us to the Isis mysteries from the Roman era, which is

described by the poet Apuleius in the second century AD in his satirical – mystical novel ‘The Golden Donkey’. The novel deals with the unwanted transformation of the young Lucius (= the radiant) into a donkey, and the experiences that he goes through to regain his human form. Apuleius both drastically and profoundly sketches the straying path of the ignorant man, until he can be admitted to the temple through a process of real insight and change. There, with the help of the high priest Mithras, he undergoes the first of three initiations.

Now the day of the initiation had arrived. The very moment the sun sets, people from far and wide gathered here and, according to an old religious custom, worshiped me with all kinds of gifts. Thereafter, all the profaners had to leave. I was clothed in a coarse linen robe, and the high priest led me by the hand to the inner shrine of the temple. [...]. I went as far as the borderland between life and death. I entered Proserpina’s threshold, and after I had gone through all the elements, I returned again. In the deepest midnight time I saw the sun shining in its brightest light; I saw the low and the highest gods face to face and worshiped them in their presence. See! Now you have heard everything: but also understood? Impossible’.⁵

The Light Temple of the true man
Also for the Persian master Suhrawardi from the twelfth century the decisive moment of breakthrough towards a new consciousness takes place in the temple, during the night. In his “Book of Recommendations” he refers to the Hermetic philosophy of wisdom:

One night Hermes stood in the light temple and prayed to the sun. When the pillars of the morning light flared up, he saw an earth that was sinking, with falling places on which the wrath of God rested. ⁶

Just as Lucius, who had regained his figure at the time of initiation and was “the radiant one,” Hermes stands in the light temple when he sees the sun at midnight. Both narratives symbolically point to the cleansed microcosm of man, who has prepared for the “initiation” at midnight. In the light of dawn, the old earth, that is, the old person, will then perish.

The midnight sun
The three examples mentioned are about the inner development of the individual person. The daily course of the sun becomes a symbol for the events within the microcosm. As with the Hermetic axiom “as in the small, so also in the large”, the symbol of

the midnight sun also applies on the cosmic plane. This is reflected in the annual cycle. In addition, we can distinguish a physical and a spiritual sun; the latter also affects our field of life, which, however, is incomprehensible to our earthly consciousness. The phenomenon of the midnight sun, the non-setting sun, has always fascinated people. In the northern hemisphere of the Earth, the German, Celt and Slavic people celebrated the summer solstice feast on the longest day of the year, always around the time that the sun’s influence was the most intense. In Christianity that later became the Feast of St. John. The course of the sun was connected with the statement of John the Baptist: “He must grow, I must perish.” ⁷ In the summer, when the days are the longest and nature grows and blooms, the forces of the material sun shine the strongest. As its activity diminishes in winter and the days get shorter, the forces of nature also become weaker. This is the time when the spiritual forces can work particularly intensively. Through the winter solstice, a spiritual process is set in motion, which is expressed in the twelve “holy nights”, which refer to a twelvefold activity. Max Heindel brings up the special meaning of the “Holy Night” of the Christian Christmas:

“The night between December 24 and 25 is truly the “holiest night “of the entire year. The sky sign of the immaculate heavenly virgin stands above the eastern horizon near midnight. The sun of the new year is being born and begins its journey from the southernmost point to the northern hemisphere, to free this part of humanity (physically) from darkness and hunger, which would irrevocably be the result if the sun was to remain south of the equator. For the people of the northern hemisphere, where all of our present-day religions have emerged, the sun is then just “below the earth,” and spiritual influences are then strongest in the north at midnight on December 24 ⁸. “

Nowadays there are many searching people who are receptive to the ancient cult of the solstice festivals, and in some countries the festivals still belong to the folk culture. But it must be understood that these old customs, or celebrating the birth of Jesus in the traditional Christmas celebration, cannot free us any more from the forces of nature of this perishable world. The working and the orbit of the physical sun is an outer image of an inner secret. “Seeing the sun at midnight” is the encounter with the mighty power of the spirit, of the Christ, which influences the earth for the redemption of humanity.

The cosmic North
In this activity, the symbolic geography plays an important role, which is connected to the solar orbit. ‘Symbolic’ here does not mean unreal. This geography is symbolic because it transcends the visible, three-dimensional. Only those who have overcome the forces of nature of the physical sun can “see” the spiritual sun.

A seventeenth-century alchemist describes the process of inner change as follows:

“And just as the occident (place in the sky where the sun sets) is a beginning of our practice, and midnight an excellent means of inner change, so the orient (the east) is a start of clarity and, due to its course, it will soon bring the work to a successful conclusion by noon.”⁹

From the darkness of earthly existence, which is symbolically located in the west, man on the inner path reaches the midnight sun during the darkness. Only after he has seen “the sun at midnight” will he fully ascend into the bright morning light of the east. The North is both a lowest point as well as a new beginning. The dialectic of day and night finds its end in this North.

Many cultures testify to the special significance of the North. In the past, the Egyptians directed their pyramids towards the North Pole. In Indian traditions, the North is the Uttara Kurus, the paradise-like areas, located north of the peaks of the Himalayas. In the epic poem “Rama-yana” a path is described, in which one enters the area of northern Kuru after traversing high mountains and a deep river. Here live those who have obtained divine salvation. In Iran, the sacred mountain, upon which the purified soul awakens in the light of a new consciousness, was from ancient times located in the north: already in the ancient Avesta, the North Iranian Elburz Mountains were a sacred place. There we also find Mount Qâf, on which the soul, according to stories of the Persian Sufis, enters the divine field of light. These paradisiacal areas of the North do not, however, represent an outer path, and should never be looked for in the outside world.

That is why the North is also referred to as the “vertical North” or “the cosmic North”. The North Pole of the cosmos (and of the microcosm) is “the gateway between the worlds,” the entrance door for inter-cosmic forces. However, in order to find the spiritual sun of the North at midnight, we need a new and crucial change of perspective: the liberating Christ power does not touch us from outside, from somewhere from the cosmos surrounding us.

The sun at midnight, which can be “seen” during the awakening of a new spiritual consciousness, is already in the inner being from the very beginning. Seen from a cosmic perspective, it is the heart of the earth, and seen microcosmically: it is the spirit spark atom in the human heart. From this center the spiritual light radiates into the cosmos, into the microcosm. Then, when the red morning light of the north, Aurora borealis, radiates from this sun, a new consciousness is born, which can then continue to mature and progress. Those who “see the sun at midnight”, like Hermes in the light temple, undergo the demise of the old nature being. As in the Nôh art, he has obtained the secret of the “wonderful flowering”. He can testify like John: “And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away.”¹⁰ ★

Footnotes

- 1. The secret tradition of the Nôh. Written down by Mr Seami, Instal Verlag 1961, p 65 &
- 2. ibidem, p 67
- 3. ibidem p 83 f
- 4. ibidem, p 145
- 5. Apuleius of Madaura, The golden donkey. In many translations
- 6. Suhrawardi, Kitab at Talwîhât. In: Henry Corbin, Opera metaphysics et mystica, 1945, p 108
- 7. The Gospel of John, 3:30
- 8. Max Heindel, Cosmology, Darmstadt 1973, p 390 f.
- 9. George Ripley, Chymic Scriptures, Vienna 1756 – Alchemy p 237
- 10. Revelation of John, 21.1



But since all matter participates in the non-created, it is also part of The Good. In this sense the world is good; insofar as it likewise brings forth all things it is, as such, good. But in all other respects it is not good, being also subject to suffering, and changeable, and the mother of creatures to suffering.

Hermes

How can we characterize a Rosicrucian in 2020?

A Rosicrucian is not characterized by a title or a label; and even the conscious, energy-neutral and sustainable attitude to life he pursues does not characterize him. There is only one criterion: the truth of one's own inner state of being. Yet there are some steps you can take to bring this inner criterion closer.

If someone asks you: what makes you a Rosicrucian, what is your answer? There is of course no easy answer to such a complicated question. Being a Rosicrucian cannot easily be grasped in a few sentences. In fact it is not the case that in a group of people, a Rosicrucian by definition stands out with regard to visible characteristics or behavior. Rather the other way around: a Rosicrucian conforms to certain rules of life, and you will always see that he or she tries to remain neutral in thoughts and expressions as much as possible, and that he does not allow himself to be carried away too much by emotions. He also tries to be a good person. And we can safely say that he has a high moral standard and strives for a certain inner civility. But that is not what typifies a Rosicrucian, because all this applies to many people around the world. There is unprecedented rapid change going on right now, a worldwide consciousness revolution – an explosion, an outbreak, of awareness. This is manifested in a variety of ways, of which the technological developments are

Nick Brandt, Lion with Monolith (lion on a rock) Serengeti, 2008. Nick Brandt combines art and activism and focuses on the majestic animals roaming through Tanzania and Kenya, capturing their grandeur in monumental, black and white and sepia tinted photos. In the Big Life Foundation he works together with conservationist Richard Bonham for their preservation. Serengeti, 2008.



the most visible and observable. This is happening so speedily that in this respect young and old people are living as if in separate worlds.

The visible changes are only the outward manifestations of this shift in consciousness, like smoke plumes rising up above a still latent volcano. They are signs of the mighty fire that burns deep within, pushing its way up to the surface, about to erupt.

This development manifests itself in the individual consciousness of millions of people. The transience that characterizes our world is obvious to many people. The principle of rising, shining and sinking is no longer an insight of but a few. It is not possible to remain untouched for every truly conscious person; no one can stand on the sidelines anymore and regard everything as a spectator from a safe distance. There is a shifting of boundaries in every conceivable area of the world, and humanity is impatiently pressing onwards, urgently looking for ways to keep moving forward.

The other pure reality

As Rosicrucians, we too are, with each breath, agitated by that same development. However, by standing upright in our connection to the School, we are spared a certain amount of confusion. After all, we also breathe from the Living Body, from that other pure etheric reality, which gives us a certain discernment. We therefore not only observe from our own personality, but also from the soul.

As personalities we are no different to, let alone better than, many of our fellow human beings. But this discernment often may protect us from personality allurements and traps.

Our discernment confronts us every day with the question: what is of the personality and what is of the soul. Who is “me”

and who is the other in me? When does the one speak and when does the other aspect speak? When is one silenced by the other?

There is a vibrational separation between ‘the one’ and ‘the other’. Just as the “I” will not tolerate a soul element in itself, so the new soul cannot contain any trace of ego. Yet it is often difficult for us to determine who is who.

That is because they are both forced to share with each other something very special: the human being. They both live inside of us– for the time being – and tolerate each other with great difficulty. The School speaks of ‘a border inhabitant’ when it refers to the soul-conscious, longing and aspiring person. The person who perceives the world and its time-spatial limitation and who desires to surpass it, is aware of that dividing line, that wall in himself between the one and the other. The person who knows that the *one* is inextricably linked to the world, but the *Other*, the spiritual human being, is destined to go further, to cross the border – because only what belongs to the soul can cross that border.

It is an extraordinary time in which many, including us, find themselves in a no- man’s-land between two realities: the time-spatial reality and the eternal reality. Yes, violent storms are currently raging over our planet; and, in addition, there is also the wind of renewal – the storm that breaks open the consciousness, the renewal that impels humanity towards the limitation of the present time. It is therefore a privilege to be alive in this period of time, to be able to witness all this!

When Jan van Rijckenborgh writes about border inhabitants, he compares them with the Biblical Ephesians to whom the apostle Paul addresses a letter as follows: “*For he is our peace, who made the two into one,*

In this extraordinary time many find themselves in a no-man’s-land between two realities: the time-spatial and the eternal reality

.....

and who has broken down the middle wall of partition between us; having abolished the enmity in his flesh. Because in his flesh he has set aside the law of commandments contained in statutes, to create from the two in himself one new man, so making peace. And that he might reconcile the two in one body unto God, through the cross on which he has done away with enmity. “

The soul knows no judgment

There is truth in these words. Paul speaks of “the enmity.” That has of course nothing to do with an enmity towards something or someone. Neither is it meant that we must always ask ourselves in everything we do: is this or that in line with being a good Rosicrucian? Do I live according to the laws and orders of the world of opposites or do I follow the higher laws of the divine order? For those who live like this, every consideration, every choice that is made, is a judgment. He not only puts his own life under a personal judgment, but also the whole world. This certainly gives guidance to lead one’s life based on these ideas, and one can then certainly find enmity in everything. But what is then achieved is a strong enhancement of the personality; whereas the soul knows no judgment.

Man always places himself in the center. He regards everything from his own point of view, around which his life unfolds. He cannot do otherwise. Sometimes he is filled with joy and happiness, at other times with disappointment and sorrow. So is our life and the life of everyone.

There is nothing bad or good about that, and we are free to let go of all these ideas of right or wrong. Do not impose these value judgments upon yourself, and certainly not upon others, because these are astral projections, by which we entrap ourselves and each other.

It is precisely this center point principle that we can refer to as creating “enmity.” Man is lord and master of his kingdom in matter and time, including the conscious man.

Every human being, and there are no exceptions, has been broken off from the original, divine nature through the “wall of partition that separates.”

And even though an awakened person lives his life experiencing this brokenness, even though his heart is filled with a desire for unification, even though he sees, almost physically, the dividing wall, yet, for the time being he is unable to break through it and to cross the border. Such a person still lives in Ephesus too.

Borders

A border inhabitant is a seeker. His search has brought him as far as the borderland, Ephesus (in ancient times Ephesus was an important port on the Turkish coast). He or she no longer settles for his own center, because he experiences the limitation, the

Every action and thinking activity is preceded by a resolution of the will

restriction and the shortcoming thereof. He wants to go further, in search of that one, big center in everything, the center of the All, of a transcendental origin. He understands the expression: the nature of God is like an infinite circle the center of which is everywhere and the circumference nowhere. The boundary between time and eternity is actually the same as the dividing line between personality and soul. It is this last boundary that the border inhabitant wants to pass by, to transcend the laws of contradictions, of growth, shining and decay. Some people lose themselves in rules of life, others hurt their heads with theoretical treatises, or fill their hearts with mystical dream images, but none of this will help them to cross the border. The process of demolishing the partition wall, the enmity, cannot be prescribed, cannot even be described in words, but it is nevertheless crystal clear and free from all delusions. Only through action, through active action for fellow human beings, a person gets closer to the desired freedom. So putting into practice the “I must become less and he, the other in me, must grow” is the only way.

How?
By penetrating the depths of one’s own being, facing all its facets, and making a choice, again and again, day after day – the choice whether to live life with the personality at the center, or to try and give space to the soul.

This is not an automatic process. To succeed herein, we will first have to change our will activity. The will is the basis of everything we do; every action and thinking activity is preceded by a resolution of the will. Jan van Rijckenborgh calls the will “the magical soul attribute par excellence” and also “the high priest.” As a human being, we believe that we have a will of our own, but the question remains whether that is true. Is it not often the will that rules us and holds us in an iron grip? Then, what can someone do to end this dominance of the will in life?

Truth
To begin with, he will want to establish clearly the nature of the powers from which he lives. Self-examination is therefore required, as honest and objective as possible. Probably this might cause quite a shock – but the truth must be faced; in order to subsequently firmly decide that we no longer want to act on the basis of the known center-seeking, self-centered and conservative power, but to use our will as an outgoing, searching, renewing force. The School calls this the turnaround, the fundamental reversal, the change from the old to the new will; from the will that blocks every change, to the will that seeks to connect with the great unknown. This renewed will must take the reins within us. The magnetic body of the School is laden with a fiery energy, the efficacy of the intact, undamaged, original nature, the vibration of which is in such a way transformed that human beings can assimilate it – a vibration that the aspiring human being can absorb, and which nourishes the new will. The certain result is then that the searching element in him will focus on, and hold fast to, the higher frequency of vibration of the super-nature order, leading to the realization of the originally intended, conscious self-creative activity of the human spirit. A second important step probably is the most important one in the entire process, and also the most difficult one. He will have to dare to stand in the practice of self-surrender, thus surrendering everything to which he has so comfortably bound himself with his thinking, his feeling and his acting; and this in such a sense, that he dares to let go of all those fixed anchors that give him guidance in his life, because they also prevent him from making space. Only if he can make space within himself there will be room for something else. Only if we take a step back, the other one in us can take a step forward. The requirement is that we stand in self-surrender, in giving up the old.

Not a bit, at times when it suits us, but completely and unconditionally. That does not mean that such a person will withdraw somewhere and start living as a recluse, in a state of total detachment. In theory, that seems nice and it may be possible for a few. But it is not necessary and there is no one within Rosicrucian circles who would do so. Instead of denying the world, he will acknowledge it, and give it the place it deserves, in all neutrality; live it, in the sense that serves its purpose. Because, as the School puts it – and not only the School – the world is the learning school of eternity.

The first step is the most important one
The task to surrender lies in the fact that, as a person, he learns to give priority to the other within us. His old will cannot but resist that, always giving him good reasons not to take that step back, even though he knows so well that the old will inevitably perish one day. The grief of a conscious life is a lifelong struggle and grief. How well

Lion Before Storm II – Sitting Profile.
© 2010 Nick Brandt Serengeti, 2008



does he understand Paul’s other words: “For I do, not the good that I wish, but the evil that I do not want.” He will at some point dare to stand in the practice of surrender. We usually associate the notion of “courage” or “daring” with something that is done, with action. But the courage meant here is the courage of leaving, of letting go, of non-doing. Surrender in this sense requires true heroism. Because it means a final goodbye to what he formerly was as a person. The first step is the most important one, and that must be a certain and determined step, even though the future is uncertain. Standing with one leg in the well-known and with the other hesitantly and gropingly in the new, looking for solid ground, which is not there.

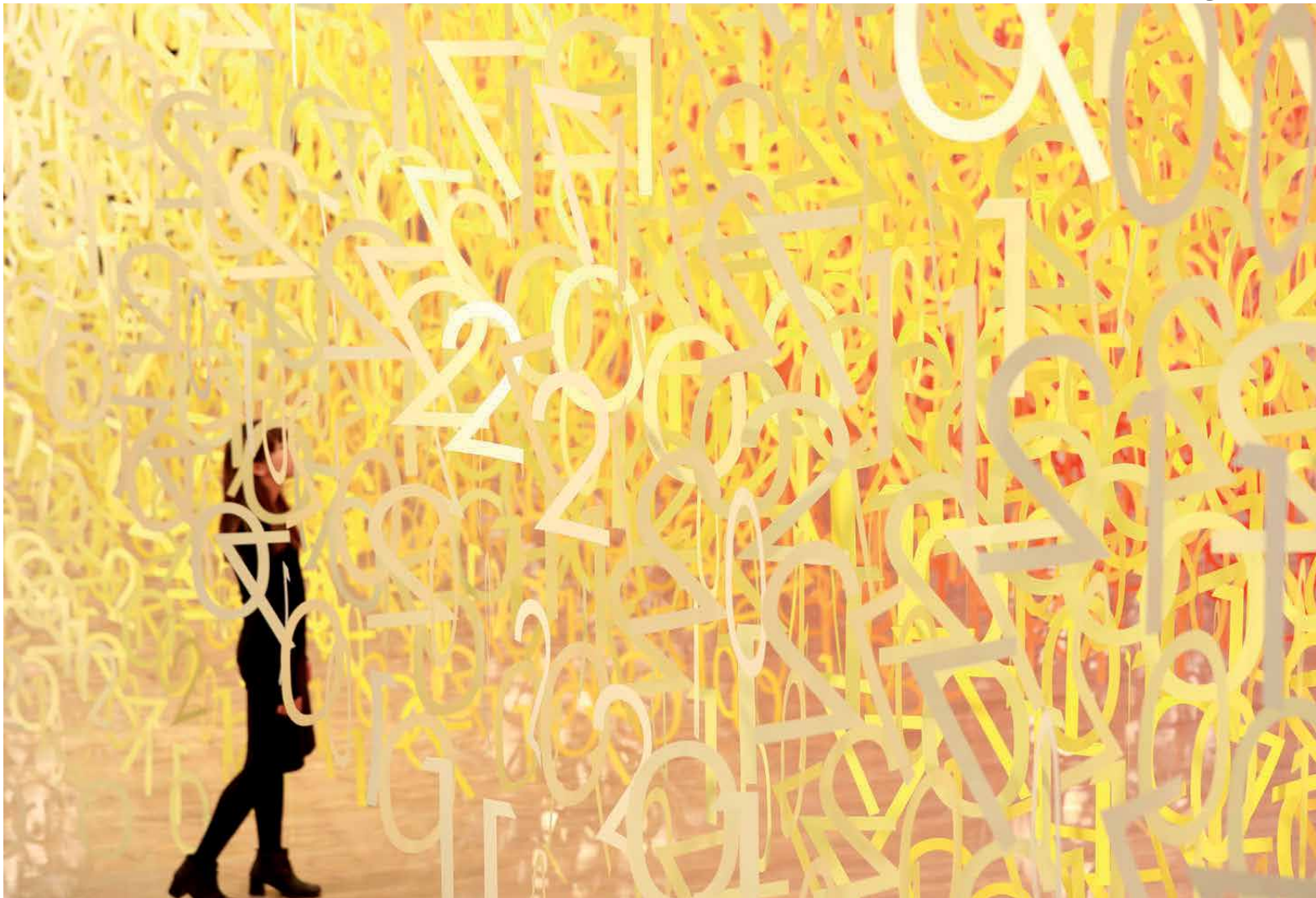
Do not force
It is the moment that you still can turn back, because once on the other side, return is no longer possible. The first step into the new is equally the last step in the old. That is why it seems so tempting not to take that step and to leave everything to the so familiar old, and to try to pave your way through life as well and as badly as possible, up to the inevitable end and then ... what then? The pure etheric forces available in the temples certainly help the person to focus the center of gravity of life in the Other. They encourage us, give us energy to continue on the chosen path and to indeed take that step. Nobody is facing this alone, there is help for everyone. The Brotherhood with its many helpers is literally ready day and night to assist, to give the support to break down the wall. That is how it is for all of us. If we open ourselves up to that help, we accept the hands stretched out to us! We then put the new will at the helm of our life.

Jan van Rijckenborgh writes in Dei Gloria Intacta:

“Thus, the renewed High Priest now stands in his inner Temple with new building blocks. His thinking, feeling and willing have been prepared on the basis of the divine life, and an important part of the heavenly man can already connect with the old dialectical being, with the consequence that the latter must be broken up structurally.”

Only in surrendering can this be accomplished. We cannot force this, because forcing always happens with the consuming fire of the old will. Let it happen in mildness, then this fire will gradually die out. Maybe every now and then the smoldering remains will still flare up, which may startle for a while; but then we again clearly see the right path before us. Be mild, also for yourself. Because when standing in this gentle surrender, in this silent, inner heroism, the essence of our life is reversed and the Spirit can accomplish his work in us. Then man is no longer the bearer of the soul, but then it is the renewed soul who, with a gentle hand, guides man through life, lifts us up and, with us, jumps over the wall of separation. In this way everyone can stand tall in the group of pioneers in a new era. And there are innumerable people who go with you. You then live limitlessly – as a Rosicrucian. ★

world image



The world is saturated with evil, just as God is full with the fullness of The Good, or The Good with the fullness of God. Around the divine being radiates beauty, which indeed dwells in God in supreme, flawless purity. Let us dare to say it, Aesclepius: the essential being of God, if one may speak of it thus, is The Beautiful and The Good.

Hermes

On the painting Sailing Home



Diana Vandenberg, Sailing Home, 1969

The painting pictured on the left is an allegorical work, painted in 1969 by Diana Vandenberg. In the year after the death of J. van Rijckenborgh, the Grand Master of the Spiritual School of the Golden Rosycross, the Lectorium Rosicrucianum, one of the students, the Mr. Hypolite 'Poelo' Karres wanted to express his love and respect for the work of Jan van Rijckenborgh in a tangible testimony. He was thinking of a painting.

In conversations with Diana, a friend of his who was a painter and also a pupil, they jointly came up with the idea to give an impression of what the departure of Jan van Rijckenborgh meant. What was important in their conversations was the sevenfold character of the Great Work of soul liberation, which was started on earth. Thanks to the efforts of Jan van Rijckenborgh and his colleagues, seven Fire Temples had been established in the forty-four years of his working life. There was also a sevenfold realized Spiritual School; a community "of a few thousand souls" in the society of the twentieth and twenty-first centuries, fully focused on the Light and connected to the world of the soul. Also important was the rose power, which emanated from the seven roses as a spiritual inspiration (and mitigation of the world suffering). The transparent spheres that surround the roses indicate the untainted purity of the rose power. Wherever it is used, it always remains pure and unaffected, and will never be conformed to the level of the world and society, insofar as they are bound in delusion and matter. The ship, named Rosa Mystica, with the mission "Sailing Home" has now departed from the cornerstone Christi, which

is strong enough to carry the double cross. It is the Cross of the Grand Master of the Temple, as Antoine Gadal, the patriarch of the previous Cathar brother-sisterhood, had handed over to J. van Rijckenborgh as a symbol of the Grand Master. The ship itself, in the form of a crescent moon, cuts through the atmospheres, through an ocean full of cleansed souls. This ship also represents the Christ column, the light ship of the spiritual sun; also a symbol for the earth itself, saved thanks to Christ's resurrection! In the words of the Egyptian Mysteries:

The soul, cleansed by the Light, enters the realm of Living Water. The "living ship of the moon" sails on this "living water". To enter the heavenly regions, the soul will enter this ship. From there another Lightship, the sun, goes further, even further, into the fire of life. The soul is then taken back to its origin, to the king of Light, to paradise.

The bark of Isis of the Egyptian death mystery, the lightship of the moon; the sun column that reminds us of the beautiful Druidism, of the sons of ancient Egypt, of our Christ ... the sun column is the Christ column! In short: the divine "way of the stars", the magical Grail. As a whole, the scene refers to the Gnostic-Christian origin and continuous orientation of J. van Rijckenborgh's contribution to the Great Work. The symbols, therefore, refer to the great importance of the Trinity of Light, the connection with the Universal Brotherhood. The grand ship has turned the bow towards the Light of the Resurrection Field, drawing a seven-colored rainbow in its wake like a prism, from which the remaining aspiring Ecclesia in the earthly field of life may draw hope.

The painting has remained with Hypolite Karres, who gave the assignment, since 1969. When he died in 2008, it went to his children. Exactly fifty years after the passing away of J. van Rijckenborgh, they are looking for a worthy place for this work. A wish of them is that it be made visible to a larger audience, in keeping with the meaning of the painting. It soon became clear that this had to be the boardroom at Bakenessergracht 13 in Haarlem, where the Leene brothers started their work and re-launched the call of the Rosicrucian Brotherhood. There it will be a lasting memory and inspiration for the new generation, who will continue their work in the same spirit and focus. The family has given the painting on long-term loan and it is accepted with great thanks. ✨

We have become externalized people; we don't have to tell each other about that. Our Western civilization – if there is still one – is one of the flat lines. Socially speaking, there are no awesome heights of radiant reality, there are no depths of inner life. Our life is one long service to the fulfillment of an inexhaustible flow of necessities and desires, and there is little room in society for deepening, for seekers with heart and soul, for people who want to give everything for one spark of true life, for one spark of inspiration, for one spark of the divine. Even the spiritual search can still be a tributary of that stream of desires that determines our short lives. In this context, what do the great star periods of thousands of years, which are mentioned in another article of this edition of the Pentagram, mean?

It has been said of man: “You are of God's generation”. It is an adage that the Rosicrucians also profess fully. They did not invent it. The oldest writings of humanity mention it: “Let us make people, in our image, created in our likeness.”

Then why is it so difficult to seize the divine? Is something stopping us? Or wouldn't it be interesting enough? Perhaps we dare not give up that pleasant assurance of reason, which tells us that “we are dust, and shall return to dust”? A French philosopher once stated that he could not accept that statement from Genesis 3:19 until he understood it one day in such a way that he could fully

embrace it. “Because,” he said, “it was not told that we are star dust, formed from the spiritual root substance of the cosmos, and that it is also the intention to return to that star dust!”

We were once formed from the DNA of the primordial substance of the universe, and in our genes we also carry the characteristics of our ancestors.

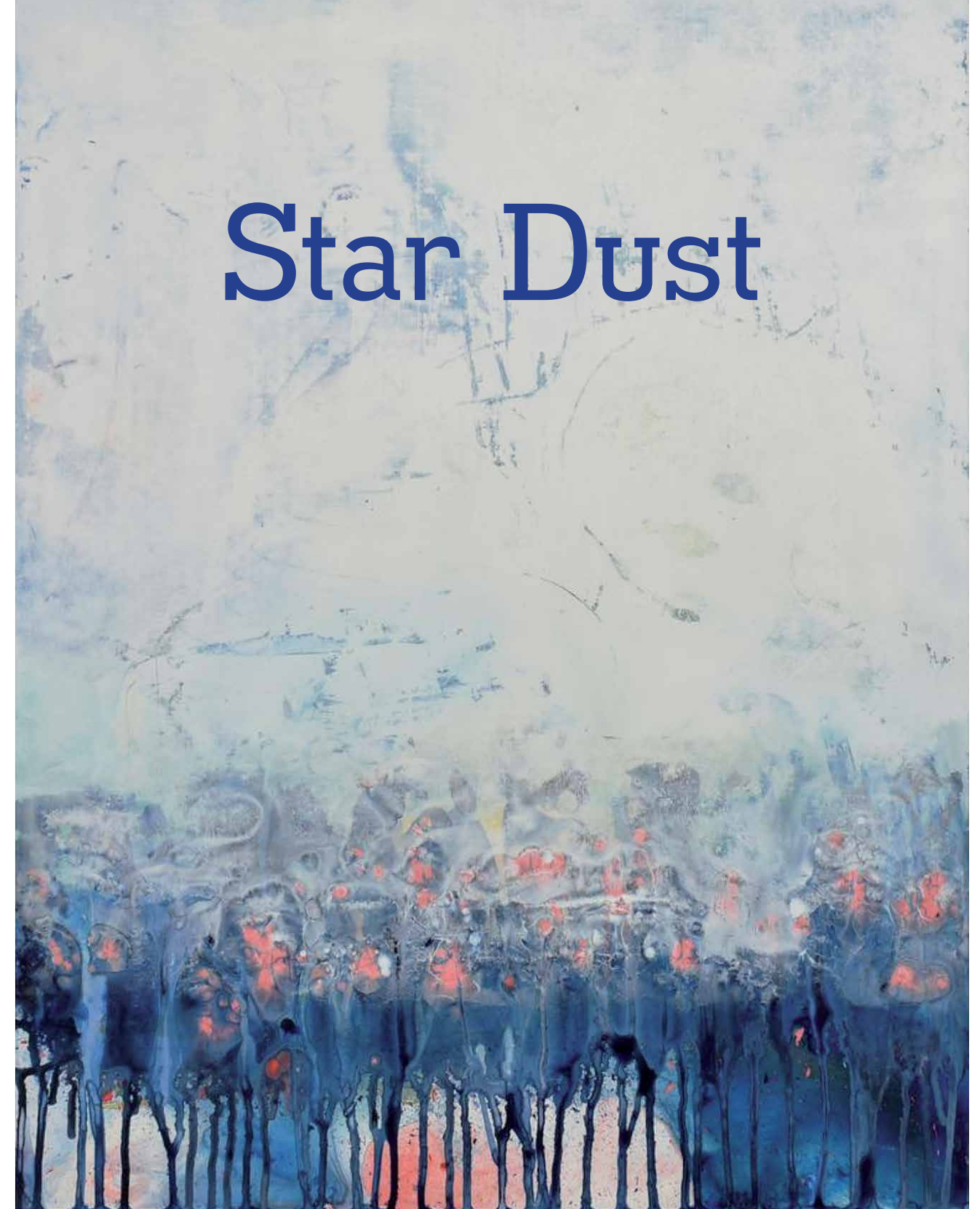
Certainly, it is the earth, the ancestors, the predisposition, the qualities built up in the past that determine us, that make us act as we do. And we pass them on, to ourselves, from one day to another, and to our children, from generation to generation.

Their bodies “read” the DNA, they work it out in their own way, as long as the earth and the human beings exist. And the earthly returns to the earthly. But before that period there is another mold.

In the deepest layer of our being, the unspeakable has laid down his own code – a universal code consisting of the four magical characters of the ineffable name, with which the sages were always familiar, the Tetragrammaton. And no matter how long the earth and people will exist, at some point every human will read that code and reveal the four sacred characters of the divine as his birthright from the cosmos.

That is why the concept of star dust appeals to a real seeker, but primordial terrestrial matter do not. Spirit, consciousness, appeal, but matter, gravity, and limitation do not. “We are of God's generation.” The Rosicrucian holds on to that truth, pulls it up, finds its way out of the swamp of the inertia of this world

Star Dust



We, who are entering the temple of the spirit, embrace the glory of abstract thought

.....

and forces itself to investigate, to understand, as shown in J. van Rijckenborgh’s statements in the Confessio fraternitatis, the Confession of the Rosicrucian Brotherhood: [Chapter 6, The Wonderful Book]

‘We, seekers of the hidden secret, know that system and order govern throughout the universe, which unfolds from eternity to eternity, with the aid of imperishable laws.
We who, step by step, push aside the veils that separate us from the ineffable, discover the plan behind all realization.
We, who investigate the relationships between the macrocosm and the microcosm, see the grandiose equilibrium between all things.
We, who grasp the narrow rungs of the Mercury-ladder in order to raise our conscious being into the realms of the unseen, see the life-streams of the realms of nature flow through the ether.
We, who approach the great silence, hear the voices of silence.
We, pupils of the Spiritual School, who are entering the temple of the spirit, embrace the glory of abstract thought.
We, servants of the fire, see deep into the well-springs of human ability. We know to what man has been called from the beginning.
We, who gather roses in the garden of Fohat, see, in our moments of vision, the path of development streaking from horizon to horizon like a flash of lightning.
We, who thus increase our knowledge,

widen our horizons and broaden our consciousness, filling our faculties with dynamic energy, proceed from astonishment to admiration, from deep wonder to stammering adoration, to humility.’

The period that is now coming can be a major step forward for humanity, if it properly understands the final mission of the previous Piscean age. That is, ultimately, being able to make a sacrifice. It is not such a difficult task, that sacrifice, because it comes down to only one thing: “Helping people in their needs and questions of life”.
And that which is heavy on us, that which is limited, and only material, all those little I’s, that is what we “sacrifice”.
In this way we open a window at that deepest layer in our consciousness; the organ through which we can find the true ground of existence of creation.
It is an assignment that man will never relinquish: it is a call to find out from what material he is formed. “We are of God’s generation.” That is, at the very least, a mystery. It is not a mystery that will be clarified in the future, when the Aquarian age is in full bloom. It is a mystery that can only be approached in the here and in the now. And whoever accomplishes that task, or only starts it, will find that other, new qualities become available to him – properties that are nothing but Light, that are incredibly spacious, and open the original life to him – characteristics that bless the

sensitive heart, that take the chill out of reason, and that will ensure that man will not damage or destroy everything around him as a blind person.

The Rosicrucians have a very different view of the earth than the usual conception. There is no gravity or limitation, rather an enormous possibility. It can form the birth womb of the universal man – and the stars, the luminous universe in which the earth takes its place, they are the nurses of the great man of Light.
Remember that distance, space and, therefore, the contradictions, are the grinding stones that lead us to insight; insight, understanding, knowledge, awareness of and in the coherence of things. But they are like the shell of the egg and must be broken at the appropriate time. The little man must prepare a way for the great man, who is no longer trapped in the narrowness of separation.
Aquarius, the water carrier that pours its living water into our life system, is the electrical energy that breaks the scale, which connects humanity with another, a completely new plan of life, namely the birth and becoming of the Aquarius man.

J. van Rijckenborgh states it in the cited text as follows:
‘We proceed from astonishment to admiration, from deep wonder to stammering adoration, to humility, to service of God. We bow before God’s majesty, because

deep examination always reveals God’s intervention in all realms; because we experience the power that moves all things, the sublime force that propels our planet through space, the Light of the World: the Christ.’

That is the religion that the Rosicrucians speak of. It is a possibility for the people of a completely new time. It is the religion of thought, inspired by the manas, with which the first code can be read again. Man will shake the dust of the earth from his feet. He will lead the two codes to a glorious synthesis and will find the man of Light within, surrounded by a radiant mantle of violet-golden star dust. ★

Rosycross

If you, traveler, choose
to walk the path of pathways,
know then, that on that path
the cross with seven roses joins you.

You, and the cross, on which you gaze,
will yield in the fiery blaze
till from the crosses' ashes' glow
your seven roses grow.



Rosenkreuz

Wenn du den weg der Wege,
Wandrer, zu wandern gewillt –
Ein Kreuz mit sieben Rosen
ist deiner Wanderung bild.

Dein Kreuz, an das du gehaftet,
Muss mit dir verbrennen, verglühn,
Bis aus der Asche des Kreuzes
Deine sieben Rosen blühn.

Manfred Kyber, 1918



Different

A gratifying phenomenon: new insights emerge. The new age wants to do it differently. No animal products, borrow your car if you need one, get rid of stuff, slow down (take your time), fly less, cook slowly, decide for yourself what you wear and what not, keep meaningful contacts only. Turn off your phone if you want to be awake. Indeed ... different! From the idea: improve the world, start with yourself.

And then the discovery follows: hey, I actually don't need all those things at all, what a rest, what a space to go a bit deeper, to go into the silence, wondering: "what do I really want with my life and why?"

So it must be different.

Certainly not this hunt from the cradle to the grave – but then what?

And look, then this what-and-why question still causes unrest. What kind of unrest is this in the midst of the silence achieved? The inner voice, which you can also call conscience, that you previously always pushed aside in the intoxication of your existence, call it soul, now demands attention. You look at the world with different eyes.

Society seems to have gone completely crazy, it just hurts if you feel it and think it through.

Can you change that, except through the tiny life you are trying to live now? What is your task, do you have a task to affect this inextricable tangle of problems and misery?

Yet the new age, or the human being of today, cannot pull itself out of the swamp by the hairs. If he finds no connection with something completely different, something that rises above himself, the new age will also grow old again, and the circle will continue to run, will not be broken.

Just consider: action groups strive for something, and if they succeed, they let the balance hit the other side. The result: new misery and problems, that wants to be resolved. In this sphere there is simply no end to the eternal law of opposites that rules matter and times.

So it must be different. A flow of the soul that starts. The soul that speaks, in the inner of the individual and all those people who long for a new time.

So many people already live in that flow! With the light in your heart – so with all the good in you, as there are: understanding, helping, being compassionate, knowing love and insight- seeking a connection with the Light from above, that even lifts you above all that good.

Aspiration: evoke that inspiring light continuously, keep following it, become one with it. Give your life another

focus. And with that the life of others. That is being different. And finally you became Love. Not because anyone is so good, but because there is no other way.

Love, the only thing that multiplies when you give it away. Great too: the higher frequency of love transforms the lower frequency of fear, ultimately worldwide. You could do that.

A modern fairy tale for adults, in which the human ambition to rise higher and higher, is transformed into the essential maturing of the inner

As I had not succeeded with being even slightly satisfied with my life for years, although apparently having all one could wish for, I decided to step up and search for a higher level. There must be something better, something higher, I thought and at that very moment an advertisement caught my eye. ‘Rise above yourself,’ it said, followed by something that came down to the possibility of building your own wings at the High-flyers Society. By flying as high as possible with those, you could build even better wings at a higher level and reach even higher ones, up to the highest heavens! You only had to entirely commit yourself to the cause and you would also receive all the help you needed. It really appealed to me and I immediately contacted the society. I would be welcome for a first meeting the following morning, I was told. The location was not far away at all and I arrived early. My heart jumped with joy with what I saw there. Men and women of less or more weight were fluttering around wearing a sort of light-wood, double pairs of wings, with fine gauze fitted in between. They were laughing and encouraging a lot of small children who were trying to take off with their cardboard training wings. ‘Run faster

and flap your wings at the same time,’ ‘Yes! You are almost flying!,’ it sounded enthusiastically. The children were jumping and running around, not all of them equally serious, but it was clear that they liked it. To my right, there was a covered workshop, where people were busy building and repairing wings. They waved at me warmly and I wanted to go there, when a small boy of about ten years old caught my eye. He stood out because he was quietly sitting on a stone, watching a twig in his hand. He was not very remarkable, he had brown, spiky hair, a slender body and a common boy’s face. He was the only one not busy doing something. When I walked past him, he greeted me with a nod. He had green eyes and a pondering expression. But we did not speak and I went on. How warmly I was welcomed in that workshop! Men and women were working side by side. The hardest job was bending the wood. It became clear to me that you could not just fly away, but had to work hard for it. Under the supervision of two enthusiastic men I learned about the different wood species and their properties, about soaking the wood and bending it, very carefully, so that it would not snap. The wings were quite heavy, I noticed, and I was wondering if you could actually rise up with them.

Every year more than 700,000 visitors from all over the world visit the International Kite Festival on the beach of Berck-sur-Mer (Northern France).

High-flyer



For three months, I spent every day in the workshop. At night we would sleep in tents, where I heard quite a lot about ‘above’. I could not wait for it to happen. Then came the big day: I was standing on the fly-start, a tall tower, and started flapping carefully to try out the product of my diligent work: the wings. They remained intact, fortunately, and I flapped my wings faster and faster and counted till three. At three I set off firmly and actually succeeded in staying in the air for a few minutes. It required so much concentration that I was not able to look around me at all. My friends patted me on the back and encouraged me to keep trying. It could take a few weeks before you could really fly for a while and I practiced frantically as my urge to go up was very strong. With my childish wingstroke I disturbed many flying parents (they were the lowest layer of flyers), but they took it well. I could look around now and downwards, to the funny children with their wings. But I preferred to look up, because here everything was familiar to me. If I flapped my wings harder and made a series of beautiful curves, I came higher, I noticed, and it was quieter there. Yet it disappointed me somewhat; I did not see anything really unknown. For that I needed to go even higher up, but that exceeded my current abilities. At night, in the tent, I asked the others about it, but, for themselves, they were satisfied with my current level and they did not understand what I was talking about. The next morning the boy with the green eyes suddenly spoke to me in passing: ‘You want to go higher? Then you must climb on the plateau that you can see when you are flying as high as possible. They make different wings there.’ Huh? How did he know what I wanted? I did not ask him but grabbed my wings at

once and flew and flew, without break-fast, as high as possible. It took a lot of effort, but I finally saw, in the north, a kind of plateau and managed to climb on. I saw no-one but there was a small workshop and a manual on the wall for making wings. A bunch of bamboo stood in the corner and rolls of fine gauze were on the floor. There was a bed and a cupboard with food. There was a fly-start, too. I went straight to work and as a result of my upward urge, I finished my wings within a few days. Now that I had gotten somewhat used to being there, I could see people flying and once in a while one would land, shake my hand and wish me luck. I liked them. It took me less trouble to learn to handle the wings this time; still I did not get very high in the beginning. I chatted with my co-flyers and scanned the surroundings. I saw handsome mountain peaks with snow on them and regularly flew in the clouds. It was great! Yet, after a while, I got tired of this level and longed to get higher up again. It was not until I could really fly high and easily hover around while sleeping, that I detected a plateau. It was less visible than the last one; it seemed thinner. I managed to climb on it and again, I found a workshop and amenities there. I set out with the thin steel and the even finer gauze. The manual was brief; yet I succeeded and I was proud of it. The fly-start was high, however, and suddenly the risk of falling occurred to me. I reassured myself with the thought that the wings would break my fall and that I could never fall deeper than where I began. The flying itself was not very hard but moving up was. I had trouble breathing and decided to remain on the lowest flying level. From time to time I flew back to the fly-start to rest. Still, I adapted and

This had to be the seventh heaven, that was the only possibility

I could look around me and downwards, where I could see the bamboo-flyers deep down, if the clouds allowed it. After a lot of practice and struggle on this level I finally got higher up. Patience, that is what I learned here and it paid off in the end, for I saw a vague plateau in the distance, even if I could not reach it yet. So I rose from level to level with hard labour, finding ever lighter materials, briefer manuals and taller fly-starts. I kept thinking about the advertisement: the sentence about the highest heavens. It took an effort to adapt to every new level – I was often short of breath and had to rest – but it became more and more beautiful around me. Strangely enough, the people seemed more distant in the first instance. They were very busy with themselves and their flying. Luckily the approachability improved on higher levels. That was a relief and relief made you go higher, I noticed. I reached such a height that I finally did not need food and drink anymore and was conscious of my surroundings, even when I slept. That is really extraordinary! Imagine all those people deep down who had not a clue of all the things they were capable of! They were busy living their silly daily lives... Oops! I suddenly hung a lot lower and decided to rather occupy myself with above in future. After how long I do not know, I found a plateau again, although it was entirely transparent. There stood almost invisible sprits of thin glass, I guessed. The gauze, so light that I almost could not feel it, seemed to be made of this fine

glass species as well. It conveyed lovely, rainbow-coloured light and I was amazed by its beauty. The gauze almost attached itself to the bows and the wings attached themselves to me. A miracle touched my heart. I had experienced so many wonderful things by now, that it seemed to me that the end of my journey must have been reached. It was gorgeous here. The people were very friendly and considerate and of fine stature. Their wings created waves of rainbows and I could not stop gazing. I did not sleep at all anymore and I flew and flew, enjoying every minute. When quite frankly I did not think about above at all, I caught sight of a plateau. ‘Plateau’ is much too real a word for what it was, but I cannot find the words to describe it. My wings were ready for me and I could not keep my eyes off them, they were so magnificent. Is there a wafer-thin kind of diamond? I do not know, but I had never seen anything so beautiful. Soon I was surrounded by lovely, luminous people and I felt nothing other than love. This had to be the seventh heaven, that was the only possibility. To my immense surprise there were all kinds of buildings here: elegant castles, magnificent churches and whatever beautiful towers and bridges you could think of, surrounded by woods, mountains and valleys, with flowers and trees, everything consisted of beauty and joy. I heard a kind of singing, so incredibly beautiful, that I shall not take the trouble explaining. Pure happiness, that is what

it was. Nothing could be more beautiful than this heaven. I radiantly wandered among radiant people. Everything shone and was illuminated by a golden sheen, which was white at the same time. I felt at home here and did not need to go higher. At least... that is what I thought at the time but I must admit that even this splendour and joy were not enough for me in the end. I was ashamed about it and as a result flew somewhat lower. I almost sank through the level. After a while I firmly focused on higher things and later on I flew higher than all the others. They shouted that I should not do that, that I did not know what to expect if I went even higher. They screamed that I was ungrateful and that they had not surrounded me with love for nothing. Strangely enough that was exactly what gave me the incentive to go even higher. This could never be the highest level after all.

Ouch! I bumped my head hard and my wing hit something, so that I quickly toned down a bit. I looked up, but it was too light over there and I did not see a thing. Perhaps it had been the next plateau which I bumped into, I thought and moved further up. But again, I bumped my head when I wanted to go up and my left wing was damaged. I did not give up and kept trying. Suddenly it sounded ‘crack’ and one of my wings gave up. I started to rotate around my axis and fall at the same time: deeper and deeper, faster and faster until I landed on the ground with a hard thump. Before I knew it I was surrounded by children and their parents, with their hard wings, looking up to me in adoration. ‘An angel, an angel has come to earth,’ people whispered and they even knelt, which made a loud noise as their wings struck each other. I was the only one who knew for sure that I was no angel and therefore quick-

ly got to my feet, grabbed my gorgeous wings and tried to escape. I ran in the direction of my old home and suddenly noticed the child with the green eyes beside me, who kept up with me without effort and I stopped in astonishment. He sat himself down like he sat on the stone before and patted the ground next to him. I had trouble getting seated and felt some resistance to the earth but I flopped down and looked at him speechlessly. He took something from the ground and held it out to me. It was a seed of some sort.

‘Look,’ he said.

He threw the seed in the air and it fell down again helplessly.

‘This is you.’

I looked at him incomprehensibly.

‘You wanted to rise up as a seed, but in fact the seed must go deep into the ground, allowing for something to come up. Just when the seed is silently resting in a place where no-one can see it, quietly enduring darkness and cold, moisture and oppression and yet longing for the light, it can germinate. The seed will not get bigger or higher then, but it yields and gives way, so that something quite different can grow. The seed offers protection and energy, but the germ grows relentlessly in the direction of the light, to its destination.’

Actually, I understood right away. I felt understanding and love arise from deep within my heart, an eminent benevolence and willingness. But I did ask: ‘Why didn’t you tell me right away? You yourself sent me up!’

‘Because the fruit must ripen before the seed can fall.’ ★



Lake Ontario

I am sitting on a bench, on the side of a hill, overlooking a vast lake. Watching the sunlight sparkle on the water, pushed along by a gentle breeze. Alternating with a smooth, calm surface, no movement, when the breeze dies away.

Suddenly I have an impression of a harvest being brought in. An invisible force motivating a host of sparkles of light, moving them in unison from one side of the lake to the other.

Like watching an unseen divine power opening sparks of light in the hearts of numberless people, moving them all

onward. And once they have all passed, moving towards their common goal, all is calm and smooth again.

I waited and waited for a repeat performance, for another display of sparkling lights – but in vain. The time and the circumstances were obviously no longer right.

Perhaps that is also how it happens with God. Only when time and circumstances are appropriate, when hearts are truly open, can a new harvest be gathered.

For the rest life goes on as usual. ★

What is time?

Based on the experiences of the ages, the ancient wisdom has always told mankind: keep in mind, times are changing and we in them and with them! The Divine Plan is being carried out and fulfilled, in us, with us and through us, and in our time, at a very rapid pace.

That is why we must be time-conscious. We must be vigilant and focused on the major cosmic changes so that we can respond to the divine correction and remain standing.

Catharose de Petri

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There are people who say: Time does not exist. Such remarks are like saying: You have to live in harmony with the infinite, or: I am in eternity, so I'm not concerned whether I do material things properly.

Also in the esoteric field one often hears big words, such as eternity and timelessness, four-dimensional consciousness, and so on. However, having heard of these concepts does not mean to have realized anything of it. Time essentially exists in every creation-field, with the exception of the purely spiritual worlds. Let us not be so simple minded as to imagine the timeless realms as a world where there are no clocks and where we do not care for the mere glory of time, a world where everything just glides past as in a deep sleep or a continuous dream in which time plays no role.

The timeless area is the sphere of abstract thought, which is a sphere of the earth, an aspect of the planetary spirit.

In that world there is no time, because the ideas are not unfolded in matter, neither in concrete things, nor in kilometers, actions or events that follow one another. It goes without saying that one must be able to think somewhat abstractly in order not to dismiss this as fantasy or absurdity.

The deeper the human being is trapped in matter, the more effort it will take him to imagine those worlds where borders, divisions, and the concept of space-time are not present.

It will become clear that the timeless realm, the sphere of abstract thought, must contain truth. For someone who can raise their consciousness to the true abstract, does not in any way possess wisdom, nor are they omniscient, and even less imaginative, but the suggestions he receives from that world (insofar as he is capable of receiving them as he is renewed in the Christ-power) are least tainted by material forms, by desire, by the one-sided appearances in personal vision.

A pupil of the Rosycross assumes to live a renewing life, whereby he brings his vehicles and spiritual power centers to a certain purity, through which suggestions from the abstract can be projected down into his microcosm in relatively pure symbols and forms.

By a life of decreasing the self-maintaining nature in the power of Christ, he leads his mind through the desert of blinding matter, to the world where no fragmentation, time-spatial limits or sensory restriction impedes a clear survey of everything that is revealed to the world.

Now this should not be understood as if the pupil of the Rosycross already lives in the

Time is a factor of consciousness that expands as darkness increases, and shrinks as light increases

.....

timeless realm. Indeed, he stands with his personality in the middle of time, and with humanity for whom he wants to be a pioneer – but as he progresses in total renewal, he will be like a Moses who guided the children of Israel in the wilderness to the promised land, because he had fellowship with God, who gave him directions of the way. In the same way, the Rosicrucian pioneer also leads the way out of the desert of life and is able to point the way, because of the connection with the sphere of abstract thought. This human being brings the timelessness into time, that is, he will experience the Divine Plan in symbols.

In the Mystery School of the Rosicrucians, the Order thus projects a certain number of abstract ideas by means of the School onto the workers in the material world, who try to realize their life and their work apparatus and teachings in accordance with the abstract plans.

The more that timelessness is thus brought into time, the more time ceases to be an obstructing factor of the consciousness. In the beginning, this acceleration of time will only manifest itself within the aura of the Mystery School. The work of the pioneers is then, as it were, in the dark pre-natal stage. But ultimately, the work breaks out into light and is seen and felt, and possibly unknowingly experienced throughout the whole world.

The acceleration of development is the result, which means the demise of the powers of darkness that cannot stand the increased frequency of vibration. The work of the pioneers initially makes the human world increase in its sharply separated areas – a dark and time-bound area, and light, less temporal areas, and the battle between Light and darkness becomes all the more fierce.

Time is a factor of consciousness which expands as darkness increases, and shrinks as light increases.

That is why sorrow lasts so long and hours of joy and happiness go so fast.

Thus, it is possible – and meanwhile has become a fact – that the work of a handful of dedicated pioneers speeds up time on earth.

Acceleration of time has a major impact on people.

They come to live in a different vibration field.

Acceleration of time means an increase of Light.

Because as time accelerates, the successive events become clearer, cause and effect come closer together. Man, in all his slowness and inconsistency with regard to the spiritual, will discover and experience all kinds of things that previously escaped him

in a lower acceleration of time. Acceleration of time means joining the broken pieces into unity. This is perfectly demonstrated with a spinning top on which the pure three primary colors have been applied in the correct proportion. When the top turns fast enough, the eye experiences a white field. When it slows down, the white separates again into colors. It is the same with all life on earth. Acceleration of time is accompanied by power development.

Accelerating time means accelerating consciousness in a process in which matter is transformed into higher substance through the fire of the Holy Spirit and the life-breath of Christi. When a solid is converted into gas, power is released. Think of explosive substances that release enormous forces when they are transformed from a solid to a gaseous state. Where white magic does this on a spiritual basis, it releases great powers from the dark earth, which it uses to reconstruct the world and bring it to a higher, finer plan of greater acceleration of time.

Time is pre-eminently relative. For example, what is the concept of a year, long or short? It is a rotation of the earth around the sun. We find it long, because there are many sequences of events, our consciousness must experience the pressure of matter in many aspects. However, there are areas in the earthly aura in which we would experience that same year as a day, yes, even areas where we would experience all events in four minutes. It is hard for us to imagine, at least if we do not consider that the faster time passes, the more the loose events and facts are folded into one quintessence, a soul.

From this it follows that as evolution accelerates in time, man begins to notice more than just the unfolded forms. He comes closer to the inner facets and faster to beholding what is.

Our job is to achieve this. No single dogma or tenet can help here, because dogmas do not increase the frequency of vibration of the earth’s aura. That is only possible if the pioneers in themselves live the life of service to the impersonal, the non-temporal, because then their microcosm will accelerate in vibration, and one’s own inner life increases the speed of vibration of the School’s field, which in turn transfers it to the world. If I make the second hand of a watch turn faster, the minute and then the hour hand also turn faster.

It is logical, if one wants to increase the vibration on earth by the acceleration of time, that one must carry out actions that go in the direction of the timeless impersonal life of the spirit, that one must then serve, not the division, not persons, not the unfolded, but the unity ‘humanity.’ Only by serving humanity, and not by serving the personal interests of groups and individuals, can there be a redemption magic that leads to the timeless realm of oneness. ★

J. van Rijckenborgh,
Augustus 25, 1939



Since man's cognitive faculty does not possess a garment of fire, it is not capable of calling into being divine things and is confined by its vehicles to what pertains to man.

Hermes



The ultimate acceleration

“Happiness” is timeless and could always last. But how limited is it to assume that happiness would be the absence of concerns about material well-being, and the result of material growth. The unbridled growth of our lifestyle and the acceleration of the pace of life cause an impoverishment of inner being, and a dramatic decrease in biodiversity. Without us even getting near the silence of timelessness, or the peace that is eternally contained in the now.

Out of time

People sometimes say that someone who has died is “out of time”. That also suggests in concealed terms that there is a reality outside of or separate from time, and where someone goes after death. The underlying idea is that to get out of time one has to face the world of finitude and death. Saturn or Chronos is therefore both a symbol of death and of time.

But, according to ancient Gnostic-Hermetic insights, timelessness is certainly not limited to after physical death. After all, that timelessness is of all times and therefore also of the here and now. To “get out of time” one will – according to the same insights – go through a dying process already during life or in other words be able to let go of that time and what goes with it in this life. Actually to refrain from any kind of urge to live and self-enforcement.

Longing for timeless happiness

But is a passive attitude to life such as letting go of this life sufficient to actually “get out of time” during life? We do experience a certain amount of timelessness when viewing artworks or reading poems, which is why we sometimes call monuments timeless, but a longing for the sublime and ultimate may be anything but passive. Certainly where that desire is for a lasting and therefore timeless happiness, for a “being happy”.

Happiness by increasing material prosperity?

From the circle of Circe

The question remains whether this happiness can be achieved during life. Or can be granted to someone by destiny already in this life. In ancient times, “Lady Fortuna” was often presented with a blindfold and the chance of being “fortunate” by fate was considered very small. A painting from the end of the nineteenth century, possibly by Edward Burne Jones, shows Circe, the Greek envoy of the gods who lived on an island on the other side of east and west, where the dawn appeared. Circe refers to the circle, an infinite cycle, within which destiny is woven and we are trapped. Does this mean that happiness can only be experienced in freedom and not in captivity by fate? Because in the mirroring of that fabric, we also see, at the top right, the enlightened human being, who holds the fruit of a tree in his right hand. They are the ones who have managed to escape the magic of Circe, the cycle of the fate that Circe has woven through her witchcraft. However, are we able to “weave” our own happiness?

Always timeless?

Such happiness is, as already stated, closely related to the direct experience of timelessness. We want to be happy and stay happy, that is our deepest desire. Once this bliss was only promised after the material death, now we are no longer satisfied with it, and quite rightly so. We live in a field of tension between “Being and Time” as the 20th-century philosopher Heidegger called it. Or as Shakespeare put it much earlier: it is “to be or not to be”. To be one that can lead us to a higher understanding and possibly even to lasting happiness. But also to be one that we would prefer to experience in this world and in this life as well.

Growth, prosperity, well-being, happiness?

Now, in recent decades, our western endeavor has been primarily focused on achieving that happiness, that true well-being through the enhancement of material prosperity. At least, that is the hope that many cherish: if prosperity grows, the reward will automatically also be well-being. More and more people will become very “fortunate” in this way. But to increase that prosperity, economic growth is needed. And that requires further increase of productivity. So that we, as consumers, can take full advantage of this, because we can purchase more and also better products. That does not alter the fact that the fear has remained over the years that we will be able to achieve prosperity, but not the happiness of true well-being. And in the meantime, prosperity is really no longer increasing for everyone; on the contrary, for a significant part of the population it has actually declined in the last decade. And as a result dissatisfaction grows, because the prosperity is stagnating or even shows a slight decline. Nevertheless, growth is still the target for increasing prosperity and production processes are increasingly driven. An acceleration by the way, that is not only limited to production processes.

Growth and acceleration

The life we lead, runs at an ever higher pace. It seems that we can no longer bear the old rhythm of life. And since about 2010 we have shifted to the highest gear in order to maintain the growth rate that we consider necessary for prosperity. Because,

Happiness
by increasing
material
prosperity?
.....

as we are inclined to think, only that can secure our well-being and therefore the prospect of that timeless happiness. Based on statistics, economists like to tell us that our labor productivity, or production per employee, must increase even faster. They assume that an ordinary increase is not enough, no, it must increase faster! If not, then the prosperity and more specifically the wage development on the spot will continue to stagnate. And so the chance of more well-being, of lasting happiness, also decreases. At least many analysts assume that. Justin Jansen, professor of entrepreneurship at Erasmus University, says, “I think that if companies want to survive, they will have to renew themselves at an ever-increasing pace.” Here, too, a high pace is not sufficient, no, that pace must be increased even further. The demands imposed on employees and employers by the social authorities are constantly rising.

Taboo on dullness and slowness

In the meantime, with the increasing speed of life, taboos have also arisen compared to what would hinder that acceleration too much. At the same time, there is a kind of “prohibition of slowness”, just as everything that goes too slowly is quickly called boring. For example, if a speaker speaks too slowly, is too predictable and too long-winded, people quickly drop out and even dare to respond openly: “This is so boring!” They no longer pay attention, and are soon distracted by something else. That is the taboo on dullness. And the sense of politeness, which used to dominate social intercourse, has completely disappeared into the background over time. On the other hand, the pace at which people speak or images following up each other, is almost impossible to follow for older people. According to internet experts, there is one important cause of this acceleration and that is the major role of the algorithm. And that determines our lives in more and more domains, more specifically by the frequent use of turning on the smartphone. For the time being, that algorithm is still “pre-programmed” by people and not (yet) by computers themselves, not yet by artificial intelligence, but for how long? Because we must know that here too it is primarily the economic interest that counts.

Slow motion

Unlike when dropping out or zapping due to dullness, boredom or irritation, there is still no method to slow down the high speed of life. For TV broadcasts, slow motions are always shown afterwards and never in the live broadcast itself, in real time, as it is called. On the other hand, everything is done to promote the fast pace. That is, by the way, characteristic of life as a whole: the high pace of life forces us

to respond ever faster and to live in a more volatile way. In response, “slow” has become a buzzword since then, starting with slow food and slow cooking. But that only indicates how great the need is to catch one’s breath and unwind.

Advertising that is too fast for us

Advertisers prefer to exceed the limit of speed that we are just able to cope with, deliberately increasing the speed of image sequence. A new image has already appeared before we were able to absorb the previous one. It is their aim to ensure that their message can reach the subconscious without being burdened with the processing into direct consciousness. This is explicitly done intentionally because it has turned out that it is the unconscious processing that determines the purchase of a product.

Slowness takes time and money

Possibly the social ‘prohibitions’ on dullness and slowness are mainly motivated by the earnings model: if time costs money, a lot of time – due to slowness – does not cost too much socially? And therefore one must avoid at all costs that the viewer and therefore the potential buyer, by being bored very quickly zaps away? However, it is preferable to create the impression that the social taboo on dullness and slowness is only intended to be positive. Then that is supposedly to keep the tension in it, to enrich life. We just love variety, spontaneity and freshness and the fast pace of life. So that our lives are also adapted to the new demands of the time. The constant excitement, for example, places everyday life under mild or severe pressure to live quickly. In the false hope, by achieving a higher form of life through an ever greater speed of life, with a guarantee of lasting happiness. And by being able to escape that slower-paced speed of slower – so “lower” – forms of life.

But the question is: what is needed to penetrate that unground (Jacob Boehme) and to achieve lasting happiness?

Abyss or unground?

On closer inspection, however, we know only too well where accelerated and unbridled growth will lead us – despite all the good news shows – to robbery of earth’s nature and raw materials. We therefore consume ourselves directly towards the abyss. Because just as it is not possible to eat ourselves healthy, it is not possible to consume ourselves bliss. Even though the delusion of short-term thinking makes you keep hoping that increasing well-being can be achieved through further economic investments. The menacing abyss really does not resemble the very foundation of timelessness to which the gnostic is headed. A bliss that cannot be compared to any material level. But the question is then: what is needed to get to that unground to penetrate and realize lasting happiness?

Decay and polarization

If we do not want to abandon the ambitious growth intention that brings us to the brink of collapse, all that remains is an undeniable impoverishment of nature. The biodiversity of life on and in the earth and of our entire atmosphere is already scarce. With the additional consequence of increasing polarization, ecologically as well as economically. Because if the diversity of life becomes scarce, the struggle for



Diana Vandenberg,
Birth of the Cosmos

But the question is: what is needed to
penetrate that unground (Jacob Boehme)
and to achieve lasting happiness?
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existence – the raw materials, the water, etc., will increase considerably. This increasing polarization also manifests itself at the cultural, political and social level and even mentally and psychologically. And with that there is no guarantee whatsoever of any kind of luck. Because where happiness presupposes the unique connection with the quality of the timeless, and because of our acceleration of life, we increasingly miss it. Because the unbridled growth that our lifestyle brings with it, causes that polarized reality itself. Without getting close to the silence of timelessness, without really having the taste of happiness in the present.

Driven by a myth

Indeed, there is something completely wrong with what we call civilization, our cherished myth of growth and progress. We refuse to let it go and are lulled to sleep with sham solutions, such as sustainable production and consumption. So that our lifestyle can remain unchanged. But why don't we admit that our lifestyle, stripped of the false desire for happiness and well-being through the achievement of prosperity, simply conflicts with the “development” of the mind, in an atmosphere of timeless sustainability? After all, there is a growing awareness that the earth is alive, that the world is not a machine, but a grand web of life, surrounded by a comprehensive cosmic “religious” mystery. But in order to hear the cosmic vibration of mystery beyond time and space, it is necessary to escape from the merry-go-round of world civilization, to be freed from the false myths of growth and progress. Get out of the machine of civilization and become silent. And we do not achieve that by continuously maintaining the pace of life imposed on us by that civilization.

Variety

More than ever, many have felt the need for a natural and peaceful pace of life, for reflection, for silence, for retreats from the frantic pace of society at the moment. But because we are unable to meet this need during the social (production) process, we keep it limited to separate time blocks: for example, in several mini-vacations per year. As a distant memory of Sunday, the seventh day as the day of rest. It now seems, however, that rest breaks only prove their usefulness in being able to maintain the high rhythm of life and work. With several vacations a year we just manage to make the pace of life sustained. In the meantime, it seems that due to the latest acceleration of social activity and production activity, the usual moments of rest are no longer enough to sufficiently restore mental and physical health in just one weekend or holiday.

A well-known neuropsychologist has even claimed that one in five people in the Netherlands is not working or is on sick leave due to stress, depression and burnout. Illness symptoms that do not engender peace, recuperation, reflection and recovery but are often treated with possible antidepressants. In addition to all this, in recent years we have been confronted with the acceleration that digital reality has brought. And computer stress would be even more demanding than normal choice stress. For example, the English historian Timothy Snyder points out, that the enormous acceleration of time, that has occurred since 2010, is mainly due to the rise of the smartphone. In which game addiction has already crept into the top ten of civilization diseases.

Our lifestyle,
is it not
simply
contrary to
the develop-
ment of the
spirit?
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Dead end rhythm

In the context of acceleration, there is no point in dealing exclusively with symptom relief. After all, the acceleration holds up a mirror to us and makes us aware of how we as a society have become alienated from our natural rhythm of life. It is very important to find out how society itself abuses that acceleration and why it does not slow down or reduce speed. Again there is the compulsion of the earning model with its pursuit of profit that we have to expose. For humans and humanity, it is a thoroughly amoral process that does not care about well-being. That is why we must ask ourselves with increasing urgency whether that model of constant growth is not very unnatural and what the unnaturalness of it entails.

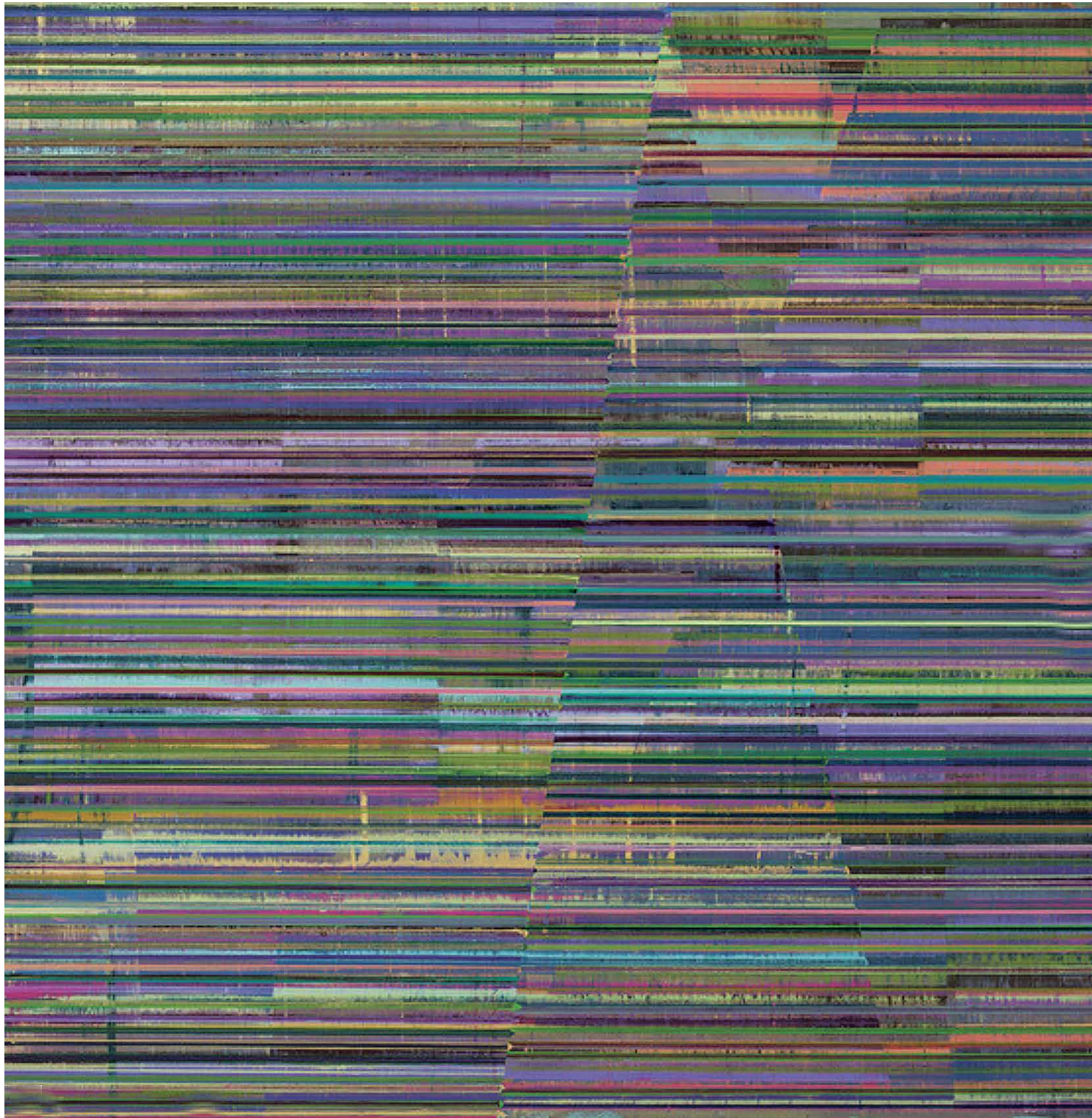
Nature keeps pace with its growth

In nature you cannot find the idea that unbridled growth would be necessary. The impetus to grow, is only used to a limited extent in nature. Because decay always occurs after growth and prosperity. And nature is our teacher par excellence. That teaches us to keep pace with growth, says the “nature writer” and biologist Midas Dekker. We like to reflect ourselves on continuous growth, as a principle that applies to all forms of life, for example, as the universe continues to expand. But nature shows that life consists of growth and decline. It always keeps the balance of things. Ongoing growth is untenable, prompted by a vain desire, which, however, cannot be stopped. It is reminiscent of the female Ilsebil from the Timpetee fairy tale. She wanted more and more possession and power until the “magic power” of the good fish decamped. The law of conservation prevails in natural energy management, so that no gain can be achieved in the larger picture. Rather the other way around: the law of entropy states that without new energy supply there will only be increasing decay.

Our lifestyle, is it not simply contrary to the development of the mind?

Growth of the soul

The blind belief in eternal growth, however, is so persistent that a deeper belief must lie behind it. And that is true, because nature transforms all forms of life. Could it therefore not be that the belief in progress in the physical, social and mental domain is only the misunderstood reflection of a deeper motivation? From the desire to the self-development of the soul? Both Eastern and Western hidden teachings speak of the eternal creation of the soul, described among other things as a “progress from glory to glory,” but never as a decline or contraction. Never as a decline



Is belief in progress merely the misunderstood reflection of a deeper motive?

or fall, always as a rise without any stagnation. It is impossible to think through and apply this potential eternal growth to the physical and mental world with impunity. Because at that level, continuous growth only results in derailments and malformations, in delusions, in power- and omnipotence thinking. Present and past show us a lot of frightening examples. Yet, cosmically, culturally and personally, the growth of a new inspiration is urgently needed. It is the only outcome for a dead-end civilization that has reached its limit.

Is belief in progress merely the misunderstood reflection of a deeper motive?

Cosmic genesis

In a painting by Diana Vandenberg we see the formation of the cosmos at an early stage. Power currents fan out from a rotating sphere and crystallize to form a cosmos. The autonomous inner force is thereby the guiding principle for the awakening human being, from the inspiration of his true self. With that inspiration, the self is able to vibrate an atom of inner strength through resonance. This power is represented here by a white unicorn.

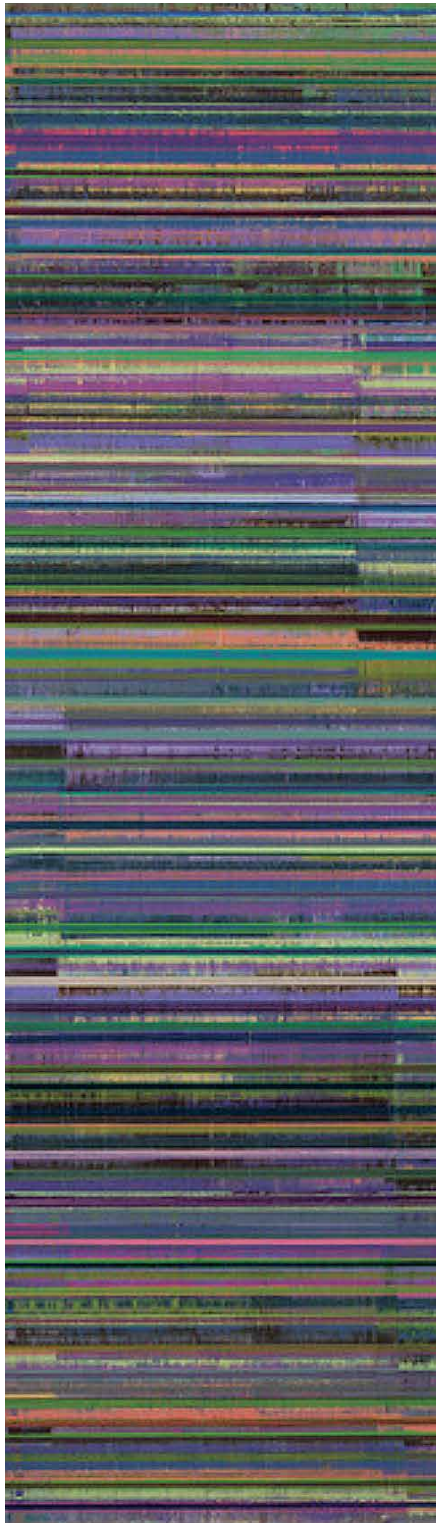
Soul and time

This new inspiration – as it can also work within us – encompasses everything and traverses all time. That inspiration extends beyond time, carries us out of time, into eternity. When people used to say that he or she was out of time when they died, the representation of it was still decided within our sense of time, still represented on a time bar. That is why Spinoza said that it was given to the soul to behold the light of the eternity before death. Divine intuition is “accessible” to every person through enlightened reason. A new inspiration grows in that light, now as it were outside of time. That progress of the soul is not something that costs growth energy. It does not increase at the expense of others or the earth, but adds new energies.

The microcosmic hourglass

The process of soul development requires a reduction in our commitment to self-interest, to our profit acquisition. Just that decreasing is the engine of the increase of that new inner inspiration. It works like in the hourglass image: while time or gravity makes one part less, it fills the other. It reverses gravity. That reversed gravity is the spirit that pulls us “right.” The other in us, no longer our me, but our ‘non-me’ or ‘soul-I’ can grow, if we let our exclusive ‘earning-I’ become less.

How can you be in the world and not be “of it”?



Grow without profit while conserving energy

Soul growth in the spiritual sense is only possible without any profit motive. The energy of and for that soul is that of impersonal love, in its original purity. That is a fire of love, no longer a fire that eats a flame path at the expense of a natural raw material or other people’s psychic energy. A love that is not taking but which gives itself away. On the one hand directly accessible through an open heart. On the other hand unreachable for every closed or exclusive ego. For every “hardened” heart. Does any hope remain justified that acceleration in the processes of the world makes a resonance with timeless happiness possible? Much like a higher octave resonates and lets the lower tone vibrate with it? Everything is vibration and frequency of course, which is why even in a period of higher speed of life, timelessness and happiness can be achieved. Despite the frequent thinking that everything goes wrong, there is still the prospect of a better and happier future for those who find the human dimension again and who know how to bring back the mutual human connection. On a small scale, with great heart work.

The wonder that the earth is there

Yet no acceleration will automatically be able to “upgrade” a material physical manifestation to the heights of the self-transforming soul. No maximization of the possibilities of the personal ego will make us taste the glory of eternity. If something vibrates in a higher octave, does that also have positive consequences for consciousness? Does it increase the utility value of a hedge trimmer if it works electrically much faster than when manually operated? And what does it do with the environment, can you also put on earplugs? With an E-bike you are faster from A to B, but is it better for your fitness, is it healthier to do it faster? Is it safer for traffic? And is top sport healthier? And how does accelerated acquisition of impressions affect our consciousness? Is it not so that an overdose of impressions leads to general fatigue and lets you crave for rest? Is that why you get so tired of a museum visit where you walk past exhibits at high speed for hours on end? Much like your retina being bombarded by persistent commercials and videos?

Acceleration and struggle for life

It will always be a difficult balancing act to compete in the competition and the race and try to keep up with the increased pace and still maintain your openness and radical honesty. Keep the center. Focus, concentration on the goal, always cuts us off from the surrounding environment. For every I-reinforcement the ability is necessary to shield yourself from the whole, from reality as a complete experience. By protecting yourself, you protect your I goals. It is therefore unlikely that the last acceleration of and in this culture offers us a window on the unicorn in us, on the creative imagination of a new inspiration. In his book Stroomversnelling (Acceleration of Stream), psychologist Kolmus outlines a relationship of creative power with time space: “We are convinced that creative power can only develop where there is” silence” and “emptiness”. Nothing in terms of time and space. The crowd depends on time. People are busy, there is pressure on the perception of the timeless, of eternity. The experience of that

How can
you be in the
world and
not be “of it”?
.....

time can change; the mechanization and automation (and now the digitization and computerization), which saves time, can also contribute to the experience that life is experienced as moving faster. “Time goes fast, use it” has therefore become less creative, more than a manipulation. “

The same applies to creative imagination as to true soul growth.

This can only develop where there is silence and emptiness, a time and space nothing. It is clear that if we still want to keep up with the rat race and try to keep up with the increased pace, we may lack the silence and tranquility needed for inner soul development. You may think that if your existence is threatened, if your existence is at the highest point of need, then you really have to rush to save your head. You will then be less likely to taste the silence and emptiness of the creative power, to which Hermes refers as wisdom, when he speaks of the Sophia who thinks in silence. But it’s not impossible! A sublime creative force as an autonomous infinite self is capable of being self-realizing even under the most difficult earthly circumstances. That is our deepest persuasion. Then you start from the silence and not from the movement in time, not from the acceleration that only aims for result-oriented effect. Then you can claim fully to be in the world but no longer from the world.

Acting from the zero point of desire

Quality is like Dao, the writer Pirsig said in his book Zen or the art of motor maintenance, it cannot be expressed in numbers. Dao is quality. Quality of life. Spiritual quality is a bond with timelessness, as a monument of art, as a Royal Art. Spiritual quality is “being quality.” But quality does have to do with being able to use a natural pace. While what you can do and say quickly and efficiently, you can do the best in the rhythm of this fast time, because then you will get the most understanding and you will not cause unnecessary irritations. How can you “do” that, how can you be in the world and not be “of it”? How can you practice the “Wu-Wei” of Daoists with a view to real well-being or a perpetual happiness experience? Also called doing the not-doing? Dao’s law is itself. The simplicity of acting sincerely requires no pre-styled technology. It is natural. In that simplicity, silence is action. The silence is an inner state of not acting, not responding. It is a zero point of our desire economy. The spirit can communicate in this, in the connection with a pure inspiration. That connection can be our happiness of timelessness. If that connection is constant, sustainable, there is timelessness over time. Eternity in

time. That is an inner fiery force, the flow energy which passes through us as happiness, as a golden wedding, a spiritually fused Being. We have then become residents of two worlds, citizens of a real civilization. That spiritual wedding, that merging of soul and spirit does indeed take place in the consciousness, in our body, in the middle of the now, yet in this body and in this time. Spontaneous action. Naturally. Which action? That has to do with love of course. If you have found the inner source, you know about it. Strongly connected with the inner source, is the voice of silence. If your action is a subject of hesitation or doubt, an insight emerges from that silence, as it were, you know what to do, at least with a good focus that can happen. The guideline is always to contribute to the well-being and happiness of others. In that spontaneous “doing” you will find that you have lost yourself for a moment, your self-interest has been forgotten. Then the process of transformation and timelessness works in you.

Circe

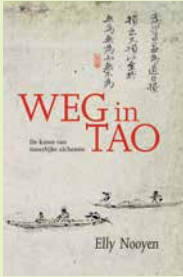
The sorceress Circe is the daughter of the Sun God Helios and of Perseis, one of the Oceanids. She lives on the island of Aeaea. Her house, built from water, stands in an open space in a dense forest. All around the house are lions, wolves and other animals, victims of Circe’s magic power. With magical drinks, she turns her enemies into defenseless animals. Circe is particularly known from the Odyssey of Homer. After many adventures, Odysseus arrives on the island. Part of his crew first lands and finds the house in the forest. They are greeted in a friendly manner by the animals and meet Circe, busy with a large loom. She invites the unexpected visitors for a banquet. The starving men eat as much as they can. But they do not know that there is magic potion in the food and all crew members turn into pigs. Only Eurylochos escapes and tells Odysseus what happened. The hero is going to save his men and bumps into Hermes, the messenger of the gods. He warns him about the treacherous nature of Circe and gives him a herb to eat that makes Odysseus immune to her sorcery. The sorceress is now defenseless, she conjures the men back into their old guise and invites everyone as a guest in her house. Circe falls in love with Odysseus and they spend a year together on the island. They have three children, all of them sons: Agrius, Latinus and Telegonus. The latter later becomes an Etruscan king. When Odysseus leaves the island, Circe tells him how to get home and warns him about the sirens. These creatures, with the body of a bird and the head of a woman, lure ships on the rocks with their beautiful singing. She also tells him, that he must be careful in the narrow strait where the monstrous sisters Charybdis and Scylla live. The sea monster Scylla is an acquaintance of Circe. In another myth, the sea god Glaucus comes to ask her for advice. He is in love with the beautiful nymph Scylla. The sorceress in turn falls in love with Glaucus and turns the nymph into a hideous monster with six dog heads with three rows of razor sharp teeth, twelve dog legs and a body that ends in the tail of a fish. ⚓

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a cultural-historical journey through world myths and legends



Since man's cognitive faculty does not possess a garment of fire, it is not capable of calling into being divine things and is confined by its vehicles to what pertains to man.

Hermes



Weg in Tao (A-way in Tao)
The art of inner alchemy
Elly Nooyen
Roze kruis Pers
ISBN 978 90 6732 482 3
€ 29,50



Zonder mij (Without me)
Olette Luitwielers
Publisher de Morgenster
ISBN 978 90 7794 417 2
€ 19,50



Mysteriën en fakkeldragers van het Rozenkruis (Mysteries and torch bearers of the Rosycross)
Transform yourself and society
André de Boer
Roze kruis Pers
ISBN 978 90 6732 480 9
€ 22,50

A-way in Tao

The Daodejing of Lao Zi has guided Chinese civilization for centuries. Every interested reader has the feeling that the text appeals to him or her directly. The Chinese sages who kept returning to this rich source came to an almost incomprehensible depth, which they brought in many different ways.

In this book “Way in Tao” Elly Nooyen shows that she is following this wisdom. With a love for detail, she explores in 81 paragraphs: other instructive event, philosophical anecdote or metaphor from the rich philosophical history of this country. Each example serves to illustrate the step she covers in that paragraph.

Elly Nooyen provides a fresh insight into the teachings of the Tao-for-initiates, but is understandable for anyone with a little interest. Layer by layer she reveals the alchemy of the Inner Landscape, which is depicted on the eponymous stone in the White Cloud Temple in Beijing. The best proof that she is following the ways of the past is clear from the clear language with which she follows their insights:

“We are like the owners of a bag of flower seeds. We can have it for years in the house and do nothing with

it because we have no garden. All the while, however, the seed retains its potential to become a flower. When we become an apprentice-sage, the conditions are created in which the seed can germinate in fertile soil.

Because of sun, rain and heat a beautiful flower grows out. This is also the case with the way of inner alchemy: we already carry the seed that is potentially in us. It comes in a beautiful bag with a picture of the flower as a promise. But if we don’t entrust the seed to the earth, that promise will never be delivered. Inner alchemy means: taking the seed out of the package, allowing it to germinate, removing all the weeds around it so that the sunlight can reach it, but to stay away with our hands. Then the seed receives everything it needs to blossom.’ ★

Without me

“Knowledge that is taken from the outside is not worth anything because no assumption has a transformative effect but remains on the surface and at most ends up in the vessel of memory and conditioning.”

This is how Olette Luitwielers starts her new book Zonder mij, Bespiegelingen over leven in eenheid (Without me – Reflections on living in unity), and these amazing and catchy sentences are the start of a waterfall, it cannot be called otherwise. A torrent of contemplations full of inner movement ripples over you, which sometimes surprises the reader, then moves you and then silences you again. Olette Luitwielers previously published: Levensdroom (Life’s dream, Samsara), Godenkind (God’s Child, Ten Have), Zielewind (Soul wind, Ten Have). This first poetic collection of her hand leaves every explanation for what it is. With great power and at the same time with cheerful joy, she puts everyone who ventures into her texts right in the middle of the One Reality of the Spirit, of the Other-in-you.

“True knowledge needs to be internalized,” she writes. “It is a process in which you ‘appropriate’ your truth and welcome it as your best friend who will embrace you after you have returned from a long journey. It is connecting you with what corresponds to your being. It is saying yes against what you already knew, but didn’t know before you met it. Truth is neither knowledge, nor vision, nor conviction, nor judgment, nor faith, but recognition of the essential. Truth is seeing with so much love for the true, that she shows herself. She is waiting for you.” For a moment the reader forgets the possible self-evidence of his everyday life. “The I is a wave that feels like it is separated from the sea. An ‘enlightened me’ is a wave that imagines the sea. Awakening is seeing through all delusions ...” she writes on her website. He who awakens sees the One Reality. The One Reality is the great miracle of your and my existence. Every thought in this book bears witness to this.

Mysteries and torch bearers of the Rosycross

What does the Rosycross stand for? What are the secrets of the Rosicrucians? Why is the Alchemical Wedding of Christian Rosycross regarded as an important initiatic writing? How can you go the path of the rose and the cross in your daily life? With questions such as these, this book examines, as it were, the map of the Rosicrucian tradition, where it offers the reader a guide to their own inner compass. The work of the Rosicrucians focuses – symbolically speaking – on strengthening the connection between the rose and the cross, between the temporal and the eternal, between the natural and the divine. That contributes to the regeneration of people and society. The author shows that the teachings of the Rosycross have a universal and at the same time a Christocentric signature; and with that inner compass you are able to come to an inner knowing, of the Gnosis.

In short quotes and biographies of 22 authors, the book offers 22 windows to the history and wisdom of the Rosicrucians who all

propagated the Universal Medicine in their own way, including the hermetic physician and alchemist Paracelsus, the highly controversial and mysterious Francis Bacon, Jan Amos Comenius, who took over the torch from Johann Valentin Andreae, Johann Wolfgang von Goethe, Rudolf Steiner, Jan van Rijckenborgh and Catharose de Petri. ★

A series of images. A scene. Maybe also a feeling in yourself. A memory or a longing for the past. When you could feel your head still full of spring and your heart was big and warm and open. Now we are older. We have been walking around on this earth for some time. We have collected images; scenes, entire film roles full. Stories, scenarios. Feelings too. Warm feelings that make the heart big and open and full to hand out. Cold feelings, pain, sadness, that make our heart and our being shrink, shrivel up, close. Afraid of the world and the people who seem to coincide with that pain in one scene.

There is no objectively observable reality. No, there is no objective reality! Our lives lead us through whole sequences of sceneries, just like all those others, those fellow people. Series of images, scenes. Impressions that play not only before our eyes, but also in our ears, on our skin, on our tongue, in our nose. Touches. The world, the reality, the people touch us. Or don't touch us ... that empty, untouched piece of skin is also a razor-sharp impression. Every impression imprints something on us, writes a sentence, a word, sometimes just an arc of a letter in the cloak of our soul. And every sign of our life story is engraved, registered, booked in this way. A writer once mentioned it: it is not a life story, but a life dream!

Because just check out: Is it a story that comes to us as impressions from outside? Is it a life outside of us that shapes us, sculpts with splinters leaping away? Or is it rather the other way around: is

the story read in the cloak of our soul? A story with an open end perhaps, always full of surprises, changeable like a hop-step-jump. Our own story that gradually works its way out. That wants to pop up from the folds of our cloak. That wants to make itself known to us to be lived, to be realized. Is my life an existing story in which I play the leading role, that I can send as a well-thought-out novel? Or ... is my life like a flower that unfolds slowly? A developing life, from the inside out, a life that we can observe in the space around us, in the eyes of the people around us, in their hands, their voice?

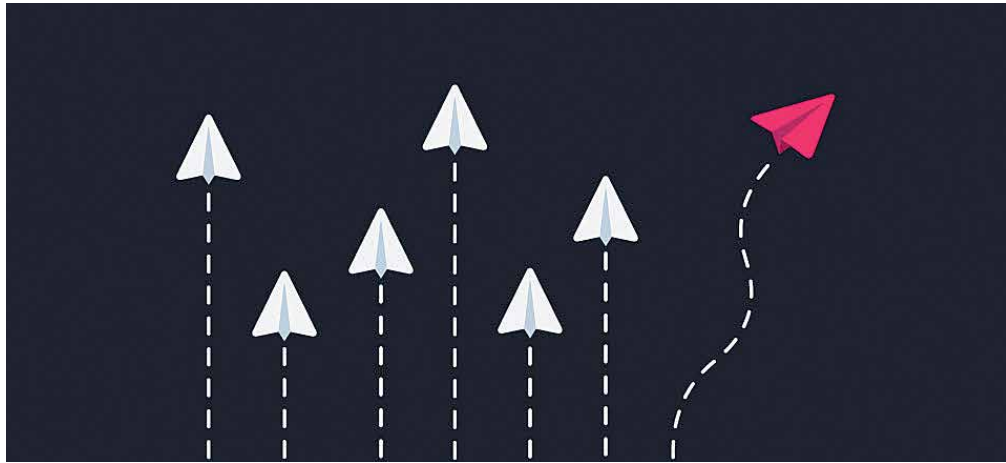
Folds in our cloak
We all know it. Some because we were told. Others as if they have always known. Others because it feels like that in yourself. We know it: we do not enter this life as a blank page, brand new, snow white. There is already a story, an endlessly long story. Imagine 80 000 incarnations or thereabouts! So much story in the deeper folds of our cloak makes the fabric cry-

MIND STORY
WITHOUT
SUBTITLES

Coat of many colors
© LaVonne Johnson

A cloak full of stories





talline, almost frozen, sometimes only very slowly flowing. That means that we, the scenery and the people at the very beginning of our lives, come absolutely, inevitably from the continuation of that old story.

The deep, tingling happiness of a child who grows up and can dream away for hours in a blossom orchard. Steadfastly emerged from earlier chapters in our story. But also the coldness of a father who beats his child, the mother who does not want to or cannot hug her child, warming them up in her arms. But also the so many worse things, that terrible pain and the suffering of children in this world, that like everything in our time comes to light. Unwavering sentences from the continuation of our story.

Perhaps life has already forced you to look back. You may have seen that chain of suffering that connects generations. Time and time again that completely inescapable, unchanging story of deeply hurt human souls that irrevocably pass on those deep wounds to each other. And what went on in your heart then? Was there only the anger, the pained rage for so much injustice? If so, you are still continuing the chain. You hold on to your

own pain, your own sorrow. You hold on to yourself. And in this way you irrevocably add a few pieces of fabric to your full cloak, a story of suffering and sorrow.

A humble insight

And what went on in your heart then? Was there a deep, deep desire to break this chain of hereditary and karmic pain? Was there a deep desire for freedom? Was there an insatiable hunger in your heart not to free yourself so much but to give those others, those fellow men, a chance for freedom? Was there, came there, peace in your heart, a humble insight, an understanding of the fundamental why of our human tears? Was that heart finally willing to forgive after its eons of time? Is there enough human love in your heart to go your path?

Don't underestimate the power of the old story in your cloak! But also see, also find the source in your own heart. The possibility of love, of warmth, of forgiveness. To let go of one's own anger. To see through the delusion and the conclusion: no, there is no guilt. Not in that other person, not in myself. Until I let go of myself. From the limited, selected series of images that I call "myself". To let go of my self-image. The

crystalline part of the cloak, the frozen folds can then slowly thaw in the heat that flows from the source in the heart. For the first time in a life, a beginning of freedom arises.

From self-knowledge – looking into our inner life – a person can come to insight – to see our sad, sometimes terrible reality. Seeing so clearly that you involuntarily scream.

From insight awakens the deep desire to resolve this terrible reality. In humility, embracing one's own dual, broken reality, embracing, warming from the heart. And if you can go beyond your own sorrow, experience that there is free space within yourself and therefore around yourself so that the heart source can flow. Constantly, impersonal, for every human heart that yearns for that released light somewhere out there.

The soul is predominating

Self-knowledge. Insight. Desire for healing. Self-surrender. The emergence of freedom, and with it responsibility, in a human life. Fate is no longer just the avenging Nemesis. The liberating soul, born again to freedom, now increasingly determines its own destiny. The soul is predominating, not the smaller consciousness that makes us say "I". Life becomes more and more emphatically the evolving projection of the soul, an evolving, unfolding life. Slowly, step by step, always higher.

Let's try to make a clear distinction. Let us separate, disentangle what is interwoven with our consciousness. The way out of this reality that has come from the too deep embrace of spirit and matter must lead to segregation.

An old cloak full of stories. So overcrowded that the next chapters that arise in our lives are completely fatal – that is determined by the fatum. After which,

through insight, desire and forgiving release, some free space appears to be created, a possibility for new life.

A flower in our heart that slowly unfolds its crown and projects itself into the space around us. That makes us gradually experience life as an unfolding reality. Like a lively becoming.

A human being, a consciousness, exists, lives as an unmistakable reality at the crossroads, at the cross of two realities:

In humility, embracing one's own dual, broken reality, embracing, warming from the heart

our dialectical, horizontal reality, the world in both its coarser and finer aspects and another, a vertical reality, a light radiating from the divine world. Light that searches, visits what is of the light. A rose on a cross.

The insight, the desire and the forgiving release take place in this world, in our consciousness. But this attitude to life creates free space in us and around us within, through which the light can do its work. And making life more and more a shining reality in which we can take every next step, in fully conscious freedom. Or not...

Let the next piece of unmasking life develop. Or not...

Another piece of armor and discarding the past. Or not ...

Paradox

Until here and in our own lives, we look very self-centered at one individual life, the early germination of liberating possibilities in that one man or woman.

We often experience our lives this way: a deep sense of loneliness and having to go alone.

A consciousness caught in a body that irrevocably separates us from others. Moreover, that is very vulnerable and whose state of pain or well-being, of desire and satiety, largely determines our current consciousness.

Reversing and the beginning freeing can only take place in the deepest loneliness of our old story. But then, and that is a paradox, segregation and sharp distinction lead to seeing the need to give up separation. To move towards the unity.

The sharpest confrontation with separation lies in the encounter of a man and a woman, driven by the desire to meet and to love each other. Two parts, two atoms of one humanity. But essentially different. The author Jan van Rijckenborgh speaks of inversely proportional polarization. Of the complete equality of men and women in the work. From the absolute necessity of their cooperation.

But in the old stories, in the stiff folds of our cloak, there are so many passages that shout out the pain when a man has hurt a woman, from the sorrow that a woman may have given to a man. So many scenes of violence and inability. So many refusals of loving cooperation. So much denial of our separate reality and completely simultaneous, refusal of recognizing ourselves in the other.

The flower in the heart of a man or of a woman is equal, and with that both options for coming to light are equal, but different. Because male and female bodies are polarized differently, that light will work out differently, express itself differently, and it will dissolve the polarizations differently, in a complementary way.

Only if the woman follows her heart, goes through the pain of the old stories in herself, gives up her protectiveness and

vulnerably meets the man. And speaks directly from her heart, in images that spontaneously burst from her heart.

Only if the man follows his heart, goes through the pain of the old stories within himself, puts off his armor and vulnerably meets the woman. And plays his role as a translator, as a storyteller.

For the woman, to see and hear that the

Making life more and more a shining reality in which we can take every next step

man looks at those images, allowing her to be able to incorporate them into herself, giving her a story that brings clarity to their lives. Or ask a question that makes her heart flow again. Only in that intense working together is further insight born. The moment this creative interaction takes place, there is relationship, connection, with a deep trust and willingness. That relationship does not have to be “permanent”. Within a lasting relationship you can work towards this quality of connection.

The man and the woman learn that turbulence and dark clouds and red fire in their collective atmosphere lead to distorted images and a crooked or broken story. And they see that every thought that flashes through their heads, that every longing that rises from the heart, but also every desire, also determines the possibility of a clear silence in their communal house.

Intermezzo: a story about trust

Suddenly the girl starts. “We must go further,” the boy says close to her ear. They crawl to their feet,

stretch their stiff limbs and go hand in hand on the road. The path winds up. The night is full and calm now, the air chilly and open. Then the boy jerks. He feels forward with his free foot but only feels air. He drops to his knees, feels with his hands. Finds a sharp edge and then nothing more. The falling away wall of a gap. She sits down next to him, enveloping herself with his cloak. Becomes quiet. Then suddenly says: “We must jump.”

“But ...”, the boy wants to start and then sees, his face close to hers, in her dark bright eyes that the words come true from her heart and remains silent. “Let’s hold each other’s hands and jump together,” he suggests. The girl seems to be listening within herself, then says: “No, now we have to let go of each other. She stands up straight, takes a deep breath, jumps. Only movement and wind around her. And then with a plump, soft solid soil under her feet. She stands and waits and trusts.

Later the boy goes with her again. The path climbs again. They hear pebbles rolling and meet two children, two boys a little further. And another one. And a few more. Sometimes there is a happy hug, sometimes only half a greeting, joining the group. Only a few words. The sky slowly turns lighter. Occasionally, the group waits when someone comes from somewhere far aside. Another time they do not wait, some approachers trudge a few kilometers behind the group for a while. Are suddenly there anyway.

At each junction in the road there is one of them who chooses first and continues. The group follows. Their path eventually leads along a wide road that goes up steeply.

New route

The path from the depth of individuality to oneness and all-consciousness must lead by leaving behind going alone to form a group. The group is unique, is completely new: it is not the old stories in our cloaks that determine the cohesion and direction of movement of this group. Although collectivity, grouping is partly based on previous experiences, of existing connections, of relationships. Giving

new direction from the flower in our hearts essentially determines the evolution of the group.

As in the common house of man and woman, it is also clear to every member of the group that turbulence and thunder clouds and the red fire discolor the atmosphere, weaken the group body. Every member of the group knows that his thoughts, his feelings, his desires directly influence the common sphere and determine the brightness and the ability of the light. The capacity for silence, for empty space in which the spirit can work. ☸

Ode to the Pentagram

Wondrous symbol of my last revelation
before the great and complete change,
Pentagram: I welcome you!

O, glorious five-pointed star
You are to me the symbol of my awakening
in the invisible Temple.
And behold how — during the coming
hour of my liberation -
the Flaming God is born within me.

Pentagram: guardian symbol
of that which is eternal within me,
and which banishes the lower aspects from
my soul
and liberates me: radiate within me!

Magic image of Cosmic Man: Pentagram!
Your five-fold centre is the Home of my Soul
It is “the Far East”
from whence the light comes which
enlightens me,
from whence the Flaming Spirit within me
awakes
to unite with God.

Send your rays upwards,
o, symbol of the light,
until you change into the Pyramid
and liberate the sleeping God within me.

As yet I am a sphinx,
only half transfigured
I am a Centaur, half animal, half God-man.
Yet, Almighty, radiate now into my heart
the Sign of the Son of Man.

And ever stronger the lustre of
the rays of the five-pointed star becomes,
heralding the encompassing of the
microcosm by God

I call upon you, o, Flaming Star
to inflame within my heart.
You, who proclaim that the
Christ within me will be resurrected.

Pure image of my return to God
and of the certainty
that I shall be encompassed by God.

The admission into the Harmony-of-the-All
fulfils my destiny...
For God wants to rise up within me!

Hail, o, mysterious Sphinx-Star,
robed in the mystery, the arms of which
are stretched out unto eternity,
searching for the immeasurable unity.

Hail, o symbol of the Sphinx,
who discloses my own mystery to me:
the Sphinx within me, the Unknown God.

God’s Spirit arises from my depths,
shines forth in glorious five-fold splendour
over all the waters of my soul.

Only to him who does not know you
you are a veiled mystery.
Before my eyes, full of divine light,
your image changes into a life, full of
movement.

Poem to the five-pointed star

My heart understood your essential purpose.
My heart experienced your hidden being.
My heart knows that you also are one of the
mysteries,
one of the Divine Names,
as are all other symbols.

Not one light-from-outside has enlightened
me.
Only my love for you, o, Pentagram,
has kindled the light within me
and changed all darkness
into an absolute knowledge.

My love for you, o, Sphinx,
Who ever manifests himself anew,
changed my being in your innermost life
and in the knowledge of the deep mysteries
of my existence.

I discard the blindfold now
o, eternal Sphinx, desirous of knowledge,
who hides within my ways the wisdom
of all the mysteries.

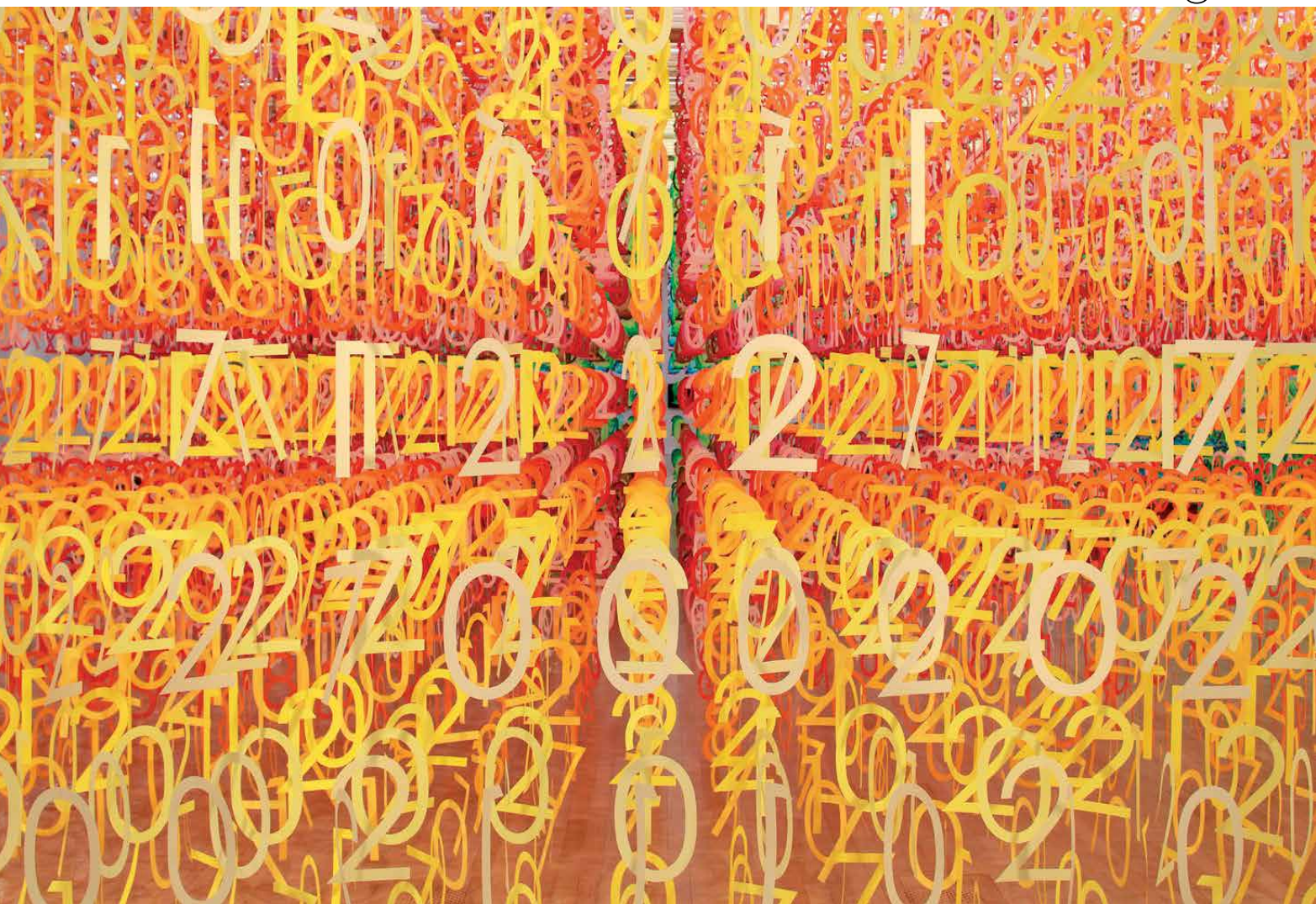
I bow to the depths of
the light of your heart.
I listen to the soft whispering
of your eternal teachings:

“I am he who purposely return time and
again.
I am he who was, who is and who is to
come”

Amen, yea, Amen.

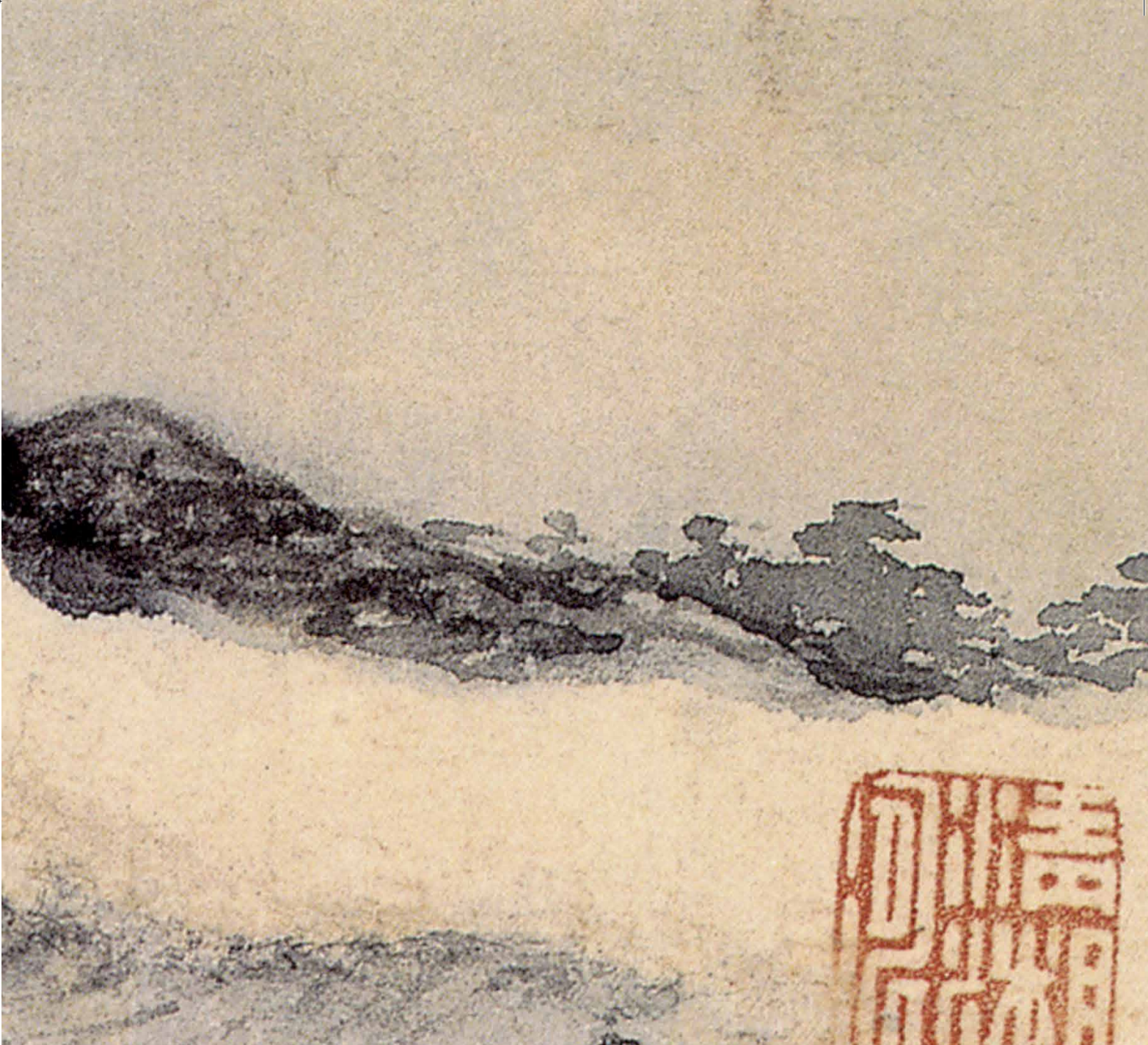
Pentagram concludes with the text with which
the first edition began in September 1979





The scent of flowers cannot travel against the wind, but the smell of good deeds travels in all directions.

Boeddha



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